The Mythical and the fact in Umar's Biography

In the name of God, the Most Gracious, the Most Merciful.

All praise is due to God, Lord of the Worlds, and may peace and blessings be upon our master Muhammad and his pure family.

Introduction

Voices periodically rise, calling for the rewriting of Islamic history, as if such an endeavor requires permission from the Secretary-General of the Arab League or the United Nations. In truth, we should not ignore such voices, as human thought should neither be suppressed nor monopolized. However, we must also distinguish between those voices with corrupt intentions from those with good ones, and those who wish to speak the truth from those who wish to deceive. Therefore, it is essential to measure the ideas and works of these proponents against the moral values universally acknowledged by

various human societies, irrespective of their cultures and beliefs. Only then can we assert that there are advocates in the Islamic world sincerely calling for a rewriting of Islamic history from a personal faith perspective, aimed at satisfying their conscience. And the satisfaction of one's conscience varies from person to person and may, for some, extend to the point of self-sacrifice.

The rewriting of Islamic history should begin with the biography of the Prophet (PBUH). Therefore, we must ask:

- Why was the Prophet's (PBUH) biography written only in the second century?
- Who wrote Islamic history, how did its writing begin, and was the historian objective and impartial when writing about his opponents?
- Why did historians overlook Musa ibn Ja'far (AS) and the years he spent in the dark prisons while Harun ibn Mahdi indulged in a world of women, drink, and music? Not only that, but they went on to say about Harun, "He performs the pilgrimage one year and wages war the next."
- Did they not glorify the Abbasid caliph Abu Ja'far al-Mansur, who terrorized the descendants of the Prophet (PBUH), mistreated them, and dispersed them in all directions? Even so, a fitting description of him seeped

through. al-Maqdisi in *al-Bad' wa al-Tarikh* described al-Mansur as: "Eighteen years older than Abu al-Abbas, he was described as a dark, thin, tall man with an ugly face and unattractive appearance, vile in character, the stingiest of God's creation, extremely fond of dinars and dirhams, a prolific blood-shedder, deceitful in promises, treacherous in agreements, ungrateful for kindness, and lacking in mercy. He wandered the earth, encountered people, wrote and narrated hadith in mosques, engaged in worldly affairs and despicable professions, led the executions, and was flogged by Sulayman ibn Habib. In summary and detail, he was a lowly, vile, hateful, and evil man... "[1] These are the traits of a caliph who claims to represent the Prophet (PBUH) in his nation!

- Why did such historians side with the rulers and defend them, even when they contravened the teachings of Islam in their words and their deeds?

- What was the stance of religious scholars toward the caliphs of their time, who spent nights listening to the sounds of flutes, and playing with boys and concubines until dawn?

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1 - Al-Mutahhar ibn Tahir al-Maqdisi, *al-Bad` wa al-ta`rikh*, Port Said: Maktabat al-Thiqafa al-Diniyya, p. 90.

- Was freedom of thought and expression preserved for Muslims under the Umayyad and Abbasid dynasties, which claimed affiliation with Islam?

- Why did historians label Abu Lu'lu'a, the assassin of Umar ibn al-Khattab, as a "Magian" despite the fact that he was often seen in the first row for prayers,[2] while simultaneously describing Ali's (AS) killer as a "Mujtahid" (diligent scholar), even though the Prophet (PBUH) called him "the most wretched of men"?[3]

- Why did historians not delve into the issue of Uthman's burial, who was interred in a Jewish cemetery without objection from the Companions, while they opposed his burial among Muslims? Isn't it custUmary for fundamentalists to consider the Companions' silence and approval as legitimate evidence on which to base rulings?

Questions like these are legitimate for us to ask if we truly wish to rewrite history in a fair manner, and not merely to glorify past rulers. Such rulers have played a significant role in concealing truths and spreading falsehoods, a practice passed down through generations to our times.

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2 - Non-Muslims were not permitted to enter the mosque during the era of Umar ibn al-Khattab. This is evident from the story of the Christian scribe of Abu Musa al-Ash'ari, which will be discussed later. The conversion of the daughter of Abu Lu'lu'a to Islam is established.

3 - While knowing that the Prophet (PBUH) named Ali's (AS) killer as "the most wretched of the later generations."

For instance, Saddam Hussein, the Ba'ath Party leader in Iraq, ruled his people with an iron fist for three decades. He engaged in the worst forms of killing and torture, attacked two neighboring countries, orphaned hundreds of thousands of children, widowed hundreds of thousands of women, and demolished thousands of homes and cities with their institutions and infrastructure. Eventually, he fled like a coward and was found hiding in a hole in the ground. Extracted from there, his appearance and odor had changed so drastically that the American doctor who examined him had to cover his nose due to the stench emanating from the Arab leader. Post-execution, this fugitive hiding in a hole was transformed into a martyred hero, stirring emotions, and even became a "religious symbol", despite his rejection of all sects and religions during his rule in favor of Ba'athism and its prophet, Michel Aflaq. Astonishingly, this criminal became a hero mourned by preachers in mosques.

If this is what we have witnessed, how can we trust what has been transmitted to us by historians whose hearts tremble for dinars and are indifferent to sins and disgrace? Wasn't the Abbasid caliph Ja'far al-Mutawakkil, while holding the position of caliph, a habitual biber of wine day and night, ultimately killed while drunk at a table

overflowing with wine? Yet, they called him the "Champion of the Sunnah"![4]

Ahmad ibn Hanbal once invoked God's mercy on the caliph al-Amin for his denial of Isma`il ibn 'Ulayya, stating: "You, son of a whore, claim that God's speech is created!"[5] And yet al-Amin was seldom sober, prompting a poet to lament for him at his death, emphasizing his indulgence in entertainments, neglect of his prayers, and preference for wine.[6]

The biography of the Prophet (PBUH) only began to be written during the Abbasid era. Why so? Was there strict censorship before then, or were earlier generations of Muslims simply uninterested in the life of their Prophet's (PBUH), who led them from darkness to light? Perhaps the answer lies in Ibn Hisham al-Himyari, the editor of Ibn Ishaq's biography, who stated his intention to start the book with Isma'il son of Ibrahim and the lineage of the Prophet (PBUH) through his descendants, focusing only on them for brevity. He omitted parts of Ibn Ishaq's book

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4 - Al-Suyuti described the Abbasid Caliph Al-Mutawakkil as follows: "Al-Mutawakkil, what a noble Caliph he was, and an apparent supporter of the pristine Sunnah, he triumphed. He met his demise in the year forty-seven, slain by his beloved son known as Al-Muntasir. After him, his son ruled for only a short time, as ordained by God for betrayal."

5 - Al-Suyuti, *Ta`rikh al-Khulafa*, vol. 1, p. 303.

6 - Al-Tabari, *Ta`rikh*, vol. 5, p. 105; al-Dhahabi, *Ta`rikh al-Islam*, vol. 13, p. 64; *Ta`rikh al-Khulafa*, vol. 1, p. 301; *Samat al-Nujum al-`Awali*, vol. 3, p. 435.

that did not directly concern the Prophet (PBUH), had no Qur'anic revelation associated, were not relevant to the book's purpose or interpretation, or were disputed in narration. He also excluded certain poetry unknown to scholars and parts that might offend some people or were not confirmed by reliable narrators, intending to thoroughly document the rest as per the extent of their transmission and knowledge.[7]

Therefore, in the history of Muslims, there were "matters some of which are distasteful to discuss, and the mention of which upsets some people." To maintain a pristine and splendid image of the past, it became necessary to conceal and hide these aspects of Islamic history from the public. Such information had to be erased from books and narratives had to be distorted in a way that reversed the positions of the righteous and the wicked. These truths were buried alive, while still breathing, to avoid tarnishing the images of caliphs and leaders, which would otherwise become sullied after having appeared bright and shining.

Al-Dhahabi, centuries after Ibn Hisham, reiterated this idea, appearing deeply concerned about the unity and well-being of the Muslim community. Al-Dhahabi,

7 - Ibn Hisham, *al-Sirah al-Nabawiyyah*, vol. 1, p. 5.

discussing criticism among contemporaries, said: "I often come across a reliable man who has been spoken about dismissively, but if we open this door, numerous Companions, Successors, and leaders would enter through it. Some Companions accused each other of disbelief due to differing interpretations, yet God is pleased with all of them and forgives all of them. They are not infallible, but their disagreements and conflicts do not diminish their stature for us in the least. By labeling them as infidels, the Khawarij and Shi'a have devalued their narrations, which represents a criticism of the critics themselves. Look at the wisdom of your Lord, we ask God for safety. Much of what contemporaries say about each other should be folded up, not narrated, discarded, not used as criticism, and the man should be dealt with justly and fairly."[8]

He continues: "As for the Companions, may God be pleased with them, their matter is decided even if such criticisms are true, and even if they erred as others among the reliable did. Hardly anyone is free from error, but their mistakes are rare and never harmful since our actions and

8 - Al-Dhahabi, *Ruwat al-Thiqat al-Mutakallim Fi-him*, vol. 1, p. 24.

religion before God are based on the assumption of their integrity and the acceptance of their transmissions."[9]

I wonder who decided that matter of the Companions was already decided, and when and where this happened. I wish al-Dhahabi had clarified that, as the Qur'an proclaims: "But as for those in whose heart is a sickness, it only adds defilement to their defilement, and they die while they are faithless" (9:125).

He continued: "If our contemporaries' speech proves to be based on whims and partisanship, it should not be heeded but rather put away and not narrated, just as it has been decided to refrain from narrating much of what happened between the Companions and their wars, may God be pleased with them all. We come across this in collections, books, and chapters, but most of what is narrated is interrupted or weak in its transmission, and some of it false. What we have in our hands and what circulates among our scholars should be folded up, hidden, or even destroyed to keep people's hearts pure and enhance their love for and satisfaction with the Companions. Concealing this is necessary from the general public and ordinary scholars, and perhaps a knowledgeable, impartial scholar

9 - Ibid.

devoid of whims can privately peruse it, on condition that he seeks forgiveness for them as God has taught us."[10]

Therefore, al-Dhahabi is saying that what happened among the Companions must be concealed from the people, even from the scholars, and even needs to be obliterated! Only God knows how al-Dhahabi dealt with the narrations and how many truths he buried in the name of Islam and preserving the Companions' image in the hearts of future generations. And God knows best whether the tenets of Islam permit what al-Dhahabi advocates!

He says, "As God taught us," certainly, God taught us to seek forgiveness, but not to conceal the truth for the sake of preserving the reputations of wrongdoers or besmirching the reputations of the righteous. The Qur'an states, "Do not conceal testimony; whoever conceals it, his heart is sinful" (2:283).

In our history, there are established events and facts that have been manipulated by interpreters, correctors, and people of whims, claiming to be more eager to protect the image of Islam than Islam itself. In their professed zeal for Islam, they granted the Companions immunity to prosecution, placing them above all worldly and

10 - *Siyar A`lam al-Nubala*, vol. 10, p. 92.

otherworldly considerations, admitting them to Paradise before its gates were even opened. They are not questioned for their actions, and their deeds are nothing but good deeds, as God has told them: "Do whatever you wish, for I have already forgiven you." [11] Thus, all their actions are considered good, even if evil drips from them, and we continue to pay the price of that evil in every minute of our lives.

The caliph Umar ibn al-Khattab was known for fleeing from the battles in which he participated with the Prophet (PBUH). Fleeing from battle is considered a major sin in Islam, and some jurists do not accept the testimony of those who have fled from battle. [12] However, by the logic of al-Dhahabi, in order to maintain Umar ibn al-Khattab's untarnished reputation, it becomes necessary to overlook his repeated acts of fleeing, prohibit discussion about them, and sternly punish anyone daring to open this file!

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11 - *Shahih al-Bukhari*, vol. 5, p. 2264; *al-Mustadrak Ala al-Sahihayn*, vol. 4, p. 87; *Fayd al-Qadir*, vol. 2, p. 212; *Majmu` al-Fatawa*, vol. 4, p. 460; *Qatf al-Thamar fi Bayan `Aqidat Ahl al-Athar*, vol. 1, p. 97; *Shu`ub al-Iman*, vol. 7, p. 39.

12- Al-Qarafi in *al-Dhakhirah*, vol. 3, p. 411, quotes Ibn al-Qasim saying: "The testimony of one who flees from battle is not permissible, even if his leader flees, and even if the number of Muslims reaches twelve thousand, retreating is not permissible even if the enemy is more than double in number, because it is said that twelve thousand will not be overcome due to fewness; thus, this hadith specifies the verse according to most scholars." And in *Minhaj al-Jalil*, we read: "Fleeing, which is forbidden, is among the major sins, hence righteousness falls by it, and so the testimony of the one who flees is not accepted unless he repents" (*Minhaj al-Jalil*, a commentary on the *Mukhtasar Sayyid Khalil*, by Muhammad Alish, vol. 3, p. 153, Beirut: Dar al-Fikr 1409/1989).

Therefore, despite all the occasions on which he fled from the battlefield, Umar ibn al-Khattab is still labeled as brave. Despite abandoning the Prophet (PBUH) and leaving him among enemies, he is still considered loyal. And despite his threat to burn down the house of Fatimah's (AS), he is still revered for respecting the sanctity of the Prophet's (PBUH) household. This is why Ibn Hisham stopped recounting history at the Prophet's (PBUH) death and did not detail impartially what happened between the Companions on that day and the days that followed. What is true for Umar ibn al-Khattab also holds for Abu Bakr ibn Abi Qahafa, as they were on the same wavelength.

However, the Companions only retained their sanctity in the eyes of these scholars and historians as long as they aligned with the ruling regime. Those not in harmony with it were granted no sanctity. Take Malik ibn Nuwayrah, for example: He was a Companion who was declared by the Prophet (PBUH) to be among the people of Paradise and appointed as responsible for his people's charities. He did not accept the coup of Saqifah and did not partake in it. As a result, historians judged him an apostate from Islam, and completing ignored the Prophet's (PBUH) testimony for him. Khalid ibn al-Walid

slept in Malik ibn Nuwayrah's bed on the same night he killed him and lay with his widow, who would have been in her waiting period (*idda*) if she was Muslim. They justified this as "ijtihad and interpretation," saying, "Hold your tongue against Khalid, for he made a judgment and erred."

Similarly, the esteemed Companion Abu Dharr al-Ghifari (RA) did not align with the regime in his time, especially after seeing Ka'b al-Ahbar ascend to the position of chief *mufti* and adviser to the state, replacing Abd al-Rahman ibn Awf shortly before his death.[13] Abu Dharr (RA) could not tolerate this situation and openly rebelled against all forms of deviation. Neither his early conversion to Islam nor his long companionship with the Prophet (PBUH) helped him. His fate was exile to the desert of Rabadha, where he died in banishment. However, Muslim historians, keen to preserve the reputation of the ruling

13 - Abu Dharr, addressing those present during his final moments, said: "...Do you hear me? If I had a shroud large enough for me, I would not be enshrouded in it unless it belonged to me or was my own shroud; therefore, I adjure you by God and Islam that no man among you who is an emir, chief, leader, or courier should enshroud me!" Everyone present had held one of these positions, except for a young man who said, "I will enshroud you, for I have not been involved in what you mentioned. I will enshroud you in this cloak of mine and in a sheet that my mother spun and wove for me." Abu Dhar replied, "You then, enshroud me." Thus, the Ansari and the group present, which included Jahsh ibn Al-Adbar and Malik ibn Al-Ashtar among others, all from Yemen, enshrouded him (Ibn Al-Jawzi, *Al-Muntazam*, vol. 4, p. 347). This signifies that Abu Dharr did not accept a shroud from the state of Uthman, implying he did not consider it an Islamic state.

Companion, claimed that Abu Dharr (RA) chose to move to Rabadha of his own free will, uncoerced! One wonders why a man of his advanced age would choose to move to a barren place like Rabadha, which was akin to reverting to nomadism after emigration, if not actually so. However, the truth leaked out despite strict censorship, and revealed that Abu Dharr (RA) was indeed forced to move to Rabadha and that exile from Medina was the state's policy and strategy against anyone who dared to oppose them and say "no" to their corrupt actions.

In our times, the process of historical distortion is practiced in a manner that is alike in content but different in form, adopted by satellite channels, social networks, radio stations, newspapers, magazines, and more. This differs from what occurred during the times of the caliphs, as there is no caliph or caliphate today. However, it follows in the footsteps of those times in glorifying the ruler and disparaging the opposition. What is truly repugnant to free-minded souls, however, is the way in which the modern media involves viewers and listeners in the process of distortion. Pre-arranged callers connect with program hosts to flex their muscles and convince followers that matters are as they claim, dismissing any contrary narrative as either illusion or distortion. This is

akin to what the Hanafi jurist al-Karkhi famously claimed, "Everything not endorsed by our scholars, be it a verse or a hadith, is either abrogated or in need of interpretation."[14] These channels, radio stations, and websites present opinions as facts, then delve into discussing the details, consequences, and impact of these, while exempting themselves from the responsibility of carrying out independent research and verification. This is a dereliction of intellectual duty, as matters contested by people cannot be rightly taken as given. Accepting them as such benefits one party but harms the efforts of every researcher and scholar opposing that party. This type of enforcing a particular speaker's perspective as correct and imposing it on the opposing side, without any regard for evidence, is a form of totalitarianism, which is something no rational person can accept. Thus, anyone seeking the truth should avoid such methods of presentation. They should not present anything without also fairly presenting the views of the other side, to ensure that their research is objective and beneficial. Regrettably, the use of fallacies has become

14 - Abd al-Hamid Mutawalli, *Azmat al-Fikr al-Siyasi fi al-Islam*, p. 36; Sayyid Sabiq, *Fiqh al-Sunna*, vol. 1, p. 10.
The statement of Sayyid Sabiq in *Fiqh-us-Sunnah* reads as follows: "Extremism in trust towards these Imams has reached the point where Al-Karkhi, who is a Hanafi, said: 'Every verse or hadith that contradicts what our companions (scholars) are upon is either interpreted differently or abrogated.'"

the norm in satellite broadcasting, with only the contributions of opposition guests or remote callers being spared. Some oil-funded channels openly engage in flattery by displaying content that aims primarily to aggrandize the ruler as a hero and depict the opposition as traitors.

The term *sira* (biography) is derived from *sayr* (movement)[15], meaning that a man's biography includes everything transmitted about him and what transpired in his life, whether good or otherwise. Nations have always taken interest in the lives of their kings, scholars, and influential figures in their history. Arabs, before Islam, preserved the lives of kings, adventurers, poets, and others, but such narrations were not safe from additions and omissions due to the nature of the oral tradition in Arabia, where they were mixed with ancient grudges and tribal competition. This sometimes led to one side slandering the other party despite their innocence because, although lying was frowned upon, it was not considered forbidden or sinful from a religious point of view, and there is a big difference between these two

15 - Al-Razi stated: "The author of *al-Kashshaf* said: 'The term "*sirah*" (behavior, way of life) is derived from "sair" (to travel, to walk) just as "*rukba*" (kneeling) comes from "*rukub*" (to ride). It is said that a person *'sara siratan hasanah'* (traveled a good path), then the usage of this term expanded to refer to a methodology or a way of life.'" (Fakhr al-Din al-Razi, *al-Tafsir al-Kabir*, vol. 22, p. 26).

mindsets. In fact, some people become so despicable that continuous and pathological lying does not bother them.

With the advent of Islam, there came new material for biography and history, material which went beyond intellectual indulgences, night conversations, and instances of tribal boasting, aimed instead at emulating and following the new Prophet who emerged in Arab lands and established a state unlike any known before in Arab history. He called for the values and ideals that all human civilizations strive to claim for themselves. Regrettably, the Prophet's (PBUH) biography was not put into writing until more than a century after his passing, similar to what happened with Jesus amongst the Christians. These early biographies were then subjected to cutting and editing, undergoing modifications, with parts omitted and others added, ultimately reaching us in a form that was tailored to the tastes of the general public and the whims of the rulers of the time.

Muslim scholars have argued that the biographies of the Companions should be linked with the Prophet's (PBUH) biography, as they believe these accounts explain and reveal much that would otherwise remain hidden. Since the Companions were responsible for conveying the religion after the death of the last of the Prophets, these

scholars claim that all the Companions are all upright and that God will not pass judgment on them in the same way as He does other members of the Muslim community. They also contend that the participants of the Battle of Badr are forgiven for both their major and minor sins, and that God told them: "Do as you wish, for I have already forgiven you"!

However, these claims are refuted by clear Qur'anic verses that place the Companions in positions befitting their beliefs and deeds. Among them are the faithful, the hypocrites, those who mixed good deeds with bad, those with sicknesses in their hearts, and those whom the Prophet (PBUH) testified would die outside the fold of Islam.

Given this contradiction between what the Qur'an states and what a large section of Muslim scholars believe, it becomes necessary to examine the individual circumstances of each Companion, scrutinizing their beliefs and actions, to distinguish those who believed and remained faithful until their departure from this world from those who deviated, altered the truth, and died persisting in deviation and fabrication. This approach is consistent with the Qur'anic perspective, as a believer in the Qur'an does not differentiate between any of God's

messengers. The Qur'an does not state that all the Companions of any prophet were collectively upright and forgiven for all their actions. Indeed, even kinship and marital relationships, closer than companionship, did not benefit the sons and wives of the prophets[16], because what matters are faith and righteous deeds, not lineage or connections. Islamic tradition contains narratives suggesting that many contemporaries of the Prophet (PBUH) did not meet a good end, but rather belonged to the inhabitants of Hell, and the Prophet (PBUH) disowned them for their distortions and backsliding.

For example, al-Bukhari narrates from Sa'id ibn al-Musayyib via Abu Hurayra that the Prophet (PBUH) said: "On the Day of Judgment, a group of my companions will be turned away from my Pond, and I will say: 'O Lord, my companions!' But it will be said: 'You do not know what they innovated after you; they turned back on their heels.'" Similarly, Ibn Shihab narrated from Ibn al-Musayyib about the Prophet's (PBUH) companions: "They will be turned away from the Pond, and I will say: 'O Lord, my companions!' But it will be said: 'You do not know what they innovated after you; they turned back on

16 - The reference is to Noah's wife and Lot's wife, and to Adam's son who killed his brother, and to Noah's son who was among those drowned.

their heels.'" Abu Hurayra also narrated that they would be turned away, while 'Aqil said they would be barred. 'Ata' ibn Yasar narrated from Abu Hurayra that the Prophet (PBUH) said: "While I was asleep, a group approached me until I recognized them. Then a man between me and them told them: 'Come!' I asked: 'Where?' He replied: 'To the Fire, by God!' I asked: 'What is their affair?' He said: 'They turned back after you.' This happened repeatedly, and each time I was told: 'They turned back after you,' and I believe only a few, like the rare few of a herd, would be saved." In another narration by Muslim: "None of you will come with me, except for a few, like camels left from milking. I will ask: 'What is this?' It will be said: 'You do not know what they innovated after you.' Then I will say: 'Be gone.'"[17]

This indicates that some Companions will enter Hell, and the explicit statement "they turned back on their heels" affirms their apostasy. The phrase "only like the rare few of a herd" is worth reflecting upon and contemplating for anyone seeking the truth. Decisive in this matter is researching the individual circumstances and biographies of these people during and after the Prophet's (PBUH) time. Those who were upright during the Prophet's

17 - *Sahih al-Bukhari*, vol. 5, p. 2407, traditions 6213-6215.

(PBUH) life and remained so deserve a good end, for God does not break His promises to humankind. However, those who strayed from the path, erred, and died persisting in opposition to the Prophet's (PBUH) sayings, actions, and confirmations, will not benefit from being vindicated by others. The criterion is Qur'anic standards, not whims and preferences, and the Qur'an says: "So whoever breaks his covenant, breaks it only to his own detriment..." (48:10)

Muslims have split into two opposing currents regarding the issue of the Companions, differing in their understanding of companionship and its implications. The root of this disagreement stems from the intervention of ruling authorities throughout the history of the Muslim community in every minor and major aspect of life, despite these authorities often being far removed from respecting the teachings of Islam or adhering to its rulings. These rulers encouraged, honored, and exalted anyone who fought opposition on their behalf, bestowing upon them titles beyond their efforts and offering them lavish gifts, ensuring their requests were never denied and their voices never overridden. However, anyone who challenged their suitability for rulership, even with indisputable evidence, was labeled a heretical rebel

against the religion and accused of trying to break the unity of Muslims and divide the community, having followed a path other than that of the believers, and the punishment meted out by the authorities to those who follow a path other than that of the believers is well-known!

Muslims differ on the issue of the Companions because many of them broke their covenant with God and His Messenger regarding the Prophet's Household, or his *Ahl al-Bayt* (AS). The command to send blessings on the *Ahl al-Bayt* is mandated in every prayer, whether obligatory or voluntary; verses of the Qur'an were revealed affirming their purity and stating that the community will be accountable for them on the Day of Judgment: "Say, I do not ask you for any reward for it except love for relatives; and whoever earns a good deed, We increase its good for him. Indeed, God is Forgiving, Appreciative" (42:23). But since the lust for power prevailed over souls and kingdoms are infertile, the status and sanctity of the *Ahl al-Bayt* (AS) were neglected. Instead of being respected, they were persecuted, cursed instead of blessed, slandered instead of followed, but God made sure that the truth of these events was able to reach us in spite of severe censorship and deliberate concealment by those in power.

Anyone who is fair-minded and humble before their Lord cannot overlook the fact that so many of these souls willfully chose to remain in ignorance, preferring to focus on rituals and forms that neither harmed the interests of the powerful nor disturbed rulers.

Indeed, God has ensured that many events and incidents reach us to serve as evidence against us on the Day of Judgment. All members of the community, regardless of whether they are rulers or subjects, rich or poor, Arab or non-Arab, are commanded to love the relatives of the Prophet (PBUH). No one is excused in this matter. Everyone who bears witness to the two testimonies of faith is religiously bound to love the Ahl al-Bayt (AS) more than themselves, their families, and their own wealth. It is imperative to love those who love them and hate those who hate them, and not to differentiate between them and the Prophet (PBUH) after he explicitly stated, "Husayn is from me, and I am from Husayn," "Fatima is a part of me," and to Ali (AS), "You are to me as Aaron was to Moses." If a Muslim is sincere in their love for the Prophet (PBUH), they will not hesitate to love his family (AS); if this were difficult, God would not have obligated it, as imposing what is not feasible is objectionable for a creature, let alone the Creator, Exalted be He! Therefore, the love for the

Prophet's family (AS) is an integral part of the religion, affirmed by the Qur'an that is recited, and the Prophet of Islam (PBUH) spent a part of his honorable life advocating and ingraining it in the hearts of believers. Hating them is not part of the religion at all; in fact, someone who hates them deviates from the religion because it implies hatred for the Prophet (PBUH), which is unanimously agreed to be a departure from the religion. The Prophet (PBUH) spoke extensively about his family (AS), reinforcing what God said: "That is the good news God gives to His servants who have faith and do righteous deeds! Say, 'I do not ask you any reward for it except love of [my] relatives.' Whoever performs a good deed, We shall enhance for him its goodness. Indeed God is all-forgiving, all-appreciative" (42:23). Yet, those with sick souls insisted on fabricating traditions attempting to demean them and bestow upon others what God favored them with[18], forgetting or ignoring that "There is no altering the words of God" (10:64). The Prophet (PBUH) left no excuse for those prone

18 - Placed opposite the verse of affection are narrations including: "God, God in regard to my companions. Do not make them a target after me. Whoever loves them, it is through my love that they love them, and whoever hates them, it is through my hatred." and "The Helpers are a trial; whoever loves them, it is through my love that they love them, and whoever hates them, it is through my hatred that they hate them." and "Whoever loves the Arabs, it is through my love that they love them, and whoever hates them, it is through my hatred that they hate them." All of these are as you see. And do not overlook that the Prophet (peace be upon him) addresses his companions saying, "God, God in regard to my companions!"

to misinterpretation and pretension when he said about Ali (AS), a statement firmly established in the authentic hadith collections: "God and His Messenger love him, and he loves God and His Messenger." If Ali is the beloved of God and His Messenger, would God be pleased with someone who hates His beloved? Let a person look into themselves if they fail to understand this; would they themselves love someone who hates their beloved?

Ali (AS) has always had devoted followers who seek closeness to God through their love for him, just as he has always had enemies who detest and openly curse him. For his supporters, it is sufficient that they love whom God and His Messenger (PBUH) love, and thus they are in continuous worship, having no doubt that they are on the right path, as it is impossible for God to be anything but the truth, for He is the Ultimate Truth. However, the argument of those who hate Ali is broken and baseless, and the shame of their poor attitude toward God is evident as they openly despise His beloved. This reflects poorly on their beliefs, for if they truly believed that God is wise, they would have introspected, repented, and sought the reason for their hatred toward God's beloved. Whoever God does not grant light to, they have no light.

Ali's (AS) status was deliberately diminished and marginalized by people who knew him as well as they knew their own children, acknowledging his virtues, precedence, and kinship. Then came others, driven by money and positions, spending their lives attempting to strip Ali (AS) of his virtues and attributing them to others, justifying the actions of his adversaries. They left the world, but Ali (AS) remains as towering as time itself, his memory perfuming the gatherings of his supporters, and his approach surpassing all others. He is with the truth and the truth is with him, turning with him wherever he turns. Someone with such a relationship with the truth is undoubtedly destined to triumph in the end. It is no wonder that some of his followers say at his grave:

"These bones, may your Lord honor them / They would be worshipped if not for fear of your Lord!"[19]

Ali's (AS) enemies attempted to erase him but failed, just as the sun cannot be hidden with a sieve. They resorted to tactics designed to deceive the naive and the gullible, inventing heroic deeds, virtues, and imaginary glories, distributing them among Ali's (AS) opponents, employing

19 - These are the words of the Iraqi poet Muhammad Majdhub.

fabricators and court preachers, thinking they had buried the truth forever. But God's plan prevailed.

Ibn Abi al-Hadid said, narrating from Zubair ibn Bakkar in *al-Muwaffaqiyyat*—who is not suspected of favoring Mu'awiya or associated with Shi'a beliefs, given his known stance of opposing and deviating from Ali (AS): He said that al-Mutarrif ibn al-Mughira ibn Shu'ba said: "I went with my father to visit Mu'awiya. My father used to visit him, talk with him, then come back to me praising Mu'awiya's intellect and what he saw in him. Then one night, he came, abstained from dinner, and seemed distressed! After a while, I thought it was something that happened to us, so I asked: 'Why do I see you distressed tonight?' He replied: 'My son, I have just come from the most disbelieving and wicked of people.' I asked: 'What happened?' He said: 'I told him during our private conversation: "O Commander of the Believers, you have reached an age where it would be good to show justice and extend kindness, as you have grown old. And if you considered your brethren from the Banu Hashim and connected with them, for by God they pose no threat to you today. Such acts would ensure your remembrance and reward." He replied: "Far from it! Far from it! What remembrance do I hope to remain? The brother of Taym

ruled justly and did as he did, but no sooner had he died than his memory perished except when someone says Abu Bakr. Then the brother of Adi exerted effort and persevered for ten years, but no sooner had he died than his memory perished except when someone says Umar. And the son of Abu Kabsha is called out five times a day: I testify that Muhammad is the Messenger of God. What deeds can endure and what memory can last after this? No, by God, unless we bury others, we are fated to be buried ourselves.""[20]

Yes, "Then the brother of Adi exerted effort and persevered for ten years, but no sooner had he died than his memory perished except when someone says Umar"!

This is the testimony of Mu'awiya ibn Abi Sufyan, who died at the end of the year 60/680, meaning this was less than forty years after Umar's death. It acknowledges that Umar's memory perished with his death except when someone says "Umar"! Who then resurrected him and created around him the aura of sanctity that satellite channels expand in our days? This is something researchers must ponder and scrutinize.

The history of Muslims is filled with tragedies, the worst of which are the moral ones, suffocating spirits and

20 - Ibn Abi al-Hadid, *Sharh Nahj al-Balaghah*, vol. 5, p. 129-130.

imprisoning thoughts. Isn't it the same history that calls the Abbasid caliph al-Mutawakkil "the exemplar of Sunnah and the annihilator of innovation," even though when he died he was drunk at a table overflowing with wine? Isn't it the same history that names the caliph al-Mansur "the founder of Baghdad and the Abbasid state" while overlooking his expertise in torturing, killing, and displacing countless descendants of the Prophet (PBUH)? When we speak of a great person who left a mark on the history of a nation, we should talk about a great individual, not a tyrant, as there is a significant difference between the two. A great person possesses qualities, virtues, and talents that distinguish them from others, skillfully utilizing these attributes to benefit people, as our religion says: "The best of people are those who are most beneficial to people." On the other hand, a tyrant is an impotent individual who hides their weakness behind cruelty and violence because their position allows the use of force. A sign of this is that when the going gets tough, their concern is to flee like slaves; the world witnessed the capture of the deposed president Saddam Hussein being extracted from a hole like a hyena, after the Arab media widely named him the hero of Qadisiyyah and the Guardian of the Eastern Gate! And there have been many

who have opportunistically exploited situations and events, jumping over barriers established by innate human nature, only to find pens and voices glorifying falsehood and marginalizing those of truth and legitimacy. However, this does not change the facts, as facts are not altered by considerations, and truths are divine laws that will not find alteration in God's way.

Although the Muslim nation possesses a heritage unmatched by any other, being the nation of the noblest of prophets, on whom the book that supersedes all others was revealed, endowed with the best and most comprehensive divine code, and designated the noblest orientation, we are still stuck in the most miserable state. Many of our people dream of reviving a distant past, the harm of which outweighs its benefit, and they criticize any voice that diagnoses the illness and guides to the most effective remedy. They surround this past with walls of rigidity and extremism, making discussion of it an infringement on the sacred, using double standards in measuring, applying different judgments for the same divine law for similar cases. Thus, the killer of Umar ibn al-Khattab is labeled a Magian, despite Umar himself testifying that the non-Arabs residing in Medina prayed their prayers and spoke their language! Meanwhile, Ibn

Muljam, the assassin of Ali ibn Abi Talib (AS), is considered a well-intentioned and divinely rewarded *mujtahid*. Those who rebelled against Abu Bakr are branded apostates deserving of death, while those who rebelled against Ali ibn Abi Talib (AS) are considered well-intentioned *mujtahid*s who are till promised Paradise! Anyone who objectively and fairly criticizes a Companion is branded a heretic, while those who insult and curse Ali ibn Abi Talib (AS) are deemed reliable and trustworthy. Such are the fruits of the culture of power; and, incidentally, it is truly regrettable that Muslims, generation after generation, have overlooked the sayings, actions, and stances of Fatimah bint Muhammad (PBUH), because they do not conform to the culture of power, while at the same time they send blessings upon her daily in all their obligatory and voluntary prayers!

So I present to the reader narratives and traditions related to the life of Umar ibn al-Khattab, attempting to analyze and comment on them in a manner that seems consistent with the standards and criteria called for by the Qur'an, foremost among them the sayings of God "Indeed the noblest of you in the sight of God is the most Godwary among you", and "and that nothing belongs to man except

what he strives for." My success is only by God; upon Him I rely, and to Him I return.

Note:

Ibn Abi al-Hadid himself stipulates that he will only quote from Sunni sources, not from Shi'a ones.

Ibn Abi al-Hadid said: "The first chapter: in what is narrated from the stories and biographies transmitted from the mouths of people of traditions and their books, not from the books of the Shi'a and their scholars. Because we have stipulated upon ourselves not to be concerned with that, and everything we mention in this chapter is from the book of Abu Bakr Ahmad ibn Abdul Aziz al-Jawhari on the Saqifa, Fadak, and the disputes and disturbances that occurred after the death of the Prophet (PBUH). Abu Bakr al-Jawhari is a scholar, narrator, highly literate, trustworthy, pious, praised by hadith scholars, and his compilations are narrated by them."[21]

I bring attention to this because among Sunni scholars and historians, there are those who accuse Ibn Abi al-Hadid of being Shi'a. This leads to undermining the evidence he presents that poses challenges to the opponents of the *Ahl al-Bayt* (AS). Edward Van Dyck, in mentioning Ibn Abi al-

21 - Ibid., vol. 16, p. 210, *Bab dhikr ma warada min sl-siyar wa al-akhbar fi amr Fadak*.

Hadid, stated: "As for Ibn Abi al-Hadid, he is Abd al-Hamid ibn Hibat Allah al-Mada'ini, an eloquent and learned Shi'a Mu'tazili writer and poet. He authored the book *al-Falak al-Da'ir* on figures of speech, which is said to have been composed in thirteen days. He also has a poetry diwan and many other works."[22] I say: Edward Fenech is not to be blamed for this mistake, as it was widespread among scholars of traditions and history. However, in my opinion, this error is deliberate, aimed at stripping the credibility from everything Ibn Abi al-Hadid uses as evidence in discussing historical events. Otherwise, he himself refutes the Shia scholars in several places in his explanation of *Nahj al-Balagha*, meticulously examining the phrases of al-Sharif al-Murtada one by one, intending to disprove their content. This deliberate confusion by such scholars undermines their integrity and honesty and strips them of objectivity. The differences between the Shi'a and the Mu'tazila are clear in everything, in beliefs, jurisprudence, principles, and more. You find the Mu'tazila following the scholars of the Sunni schools of thought in jurisprudence, which is not the case with the Imami Shi'a. The Mu'tazila have their own view on the

22 - Edward Van Dyck, *Iktifa al-Qunu` bi ma huwa Matbu`*, ed. Sayyid Muhammad Ali al-Bilawi (Beirut: Dar Sadir, 1896), vol. 1, p. 344;

issue of Imamate, which is completely different from that of the Imami Shi'a.

The phrase "Shi'a Mu'tazili" appears in several texts by Sunni scholars of traditions and narrators: in *al-Mughni fi al-Du'afa* (Vol. 1, p. 54 and Vol. 2, p. 462), in *Mizan al-I'tidal fi Naqd al-Rijal* (Vol. 1, p. 280 and Vol. 1, p. 369 and Vol. 5, p. 217 and Vol. 6, p. 502), in *Lisan al-Mizan* (Vol. 5, p. 72 and Vol. 4, p. 280 and Vol. 1, p. 262 and Vol. 6, p. 82), in *Ta'rikh al-Islam* by al-Dhahabi (Vol. 27, p. 398), and in *Idah al-Maknun fi al-Dhail 'ala Kashf al-Zunun* (Vol. 3, p. 181).

Chapter 1

Umar's Geneology

Umar ibn al-Khattab was a member of the Adi tribe, a tribe that Abu Sufyan ibn Harb once described as being the most humiliated clan of Quraysh, along with the tribe of Tayyim.[23] There is a difference of opinion about his age at the time of his death, which consequently leads to differences regarding the year of his birth. This will be detailed in the section titled "The Death of Umar."

Ibn Qutaybah said of Umar's father: Al-Khattab ibn Nufayl was a member of the Quraysh tribe, and his mother was a woman from the Fahm tribe. She was first married to Nufayl and then married to Amr ibn Nufayl after his father, giving birth to Zayd. Therefore al-Khattab's mother is Zayd's mother. This Zayd is the father of Sa'id ibn Zayd ibn Amr ibn Nufayl, one of the ten whom the Prophet blessed with a promise of paradise. Al-Khattab fathered Zayd ibn al-Khattab and Umar ibn al-Khattab.[24]

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23 - Ibn Abd Rabbih stated in *al-Iqd al-Farid* (vol. 3, p. 271): When Abu Sufyan arrived in Medina, he began wandering through its alleys, saying, "O Banu Hashim, do not let people have high hopes in you, especially Banu Taym ibn Murrah or Banu Adi. The matter is only for you and returns to you, and none is worthy of it but Abu Hasan, Ali." Umar said to Abu Bakr, "This man has come, and he intends to do harm. The Prophet (peace be upon him) used to win him over to Islam, so leave in his hand whatever he holds of the charity." So it was done, and Abu Sufyan was pleased.

24 - Ibn Qutayba, *al-Ma`arif*, vol. 1, p. 179.

Thus, Umar ibn al-Khattab's uncle married his father's wife after his demise, an act that is naturally repulsive, as is known in all cultures and religions without reference to any specific faith. Therefore, the excuse that this took place "during the era of pre-Islamic ignorance" holds no meaning here.

Ibn Qutaybah further states: "As for Umar ibn al-Khattab, he is known as Abu Hafs, and his mother is Hantama bint Hisham ibn al-Mughira al-Makhzumi".[25] The Banu Makhzum tribe, to whom Umar's mother belonged, were mentioned in the Qur'an according to Umar himself. Al-Suyuti reports from Ibn Abbas that he said to Umar, "O Commander of the Believers, this verse 'those who have changed God's blessing with ingratitude' (14:28) refers to the most wicked of Quraysh, your maternal uncles and my maternal uncles; as for my maternal uncles, God annihilated them on the day of Badr, and as for your maternal uncles, God granted them respite for a time."[26]

The maternal uncles referred to by Ibn Abbas here include Abu Jahl, Walid ibn al-Mughirah, and other leaders of Banu Makhzum. The Prophet (PBUH) testified that Banu Makhzum hated him and his family. The Sunni scholar of

25 - Ibid., p. 180.
26 - Al-Tabari, *Tafsir*, vol. 13, p. 219; *Tafsir Ibn Kathir*, vol. 2, p. 540; *Tafsir al-Bahr al-Muhit*, vol. 5, p. 413; al-Suyuti, *al-Durr al-Manthur*, vol. 5, p. 41.

traditions al-Hakim al-Nishapuri narrates a hadith revealing the truth about Banu Umayyah and Banu Makhzum, in which Abu Sa'id al-Khudri (RA) quotes the Prophet (PBUH) saying: “My family will face killing and displacement after me from my community, and the most intense in hatred toward us are the Banu Umayyah, the Banu al-Mughirah, and the Banu Makhzum." Al-Hakim stated that this hadith has a sound chain of narrators but was not included by al-Bukhari and Muslim.[27] The same hadith is found in the *Fitan* of Nu’aym. This is a clear statement from the Prophet (PBUH) that Banu Umayyah and Banu Makhzum hated him, as he said "the most intense in hatred toward us" and not "the most intense in hatred toward my family," leaving no room for misinterpretation. And it is well-known that hating the Prophet (PBUH) excludes one from the realm of faith.

Umar’s mother, Hantama bint Hisham ibn al-Mughira ibn Abdullah ibn Umar ibn Makhzum, was the sister of Abu Jahl.[28]

From the above, it is clear that there is nothing to be proud of in Umar's lineage, whether from his father’s side or his mother’s!

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27 - *Al-Mustadrak ala al-Sahihayn*, vol. 4, p. 534; Nu’aym ibn Hammad, *al-Fitan*, vol. 1, p. 131.
28 - *Mashahir Ulama al-Amsar*, vol. 1, p. 5.

The Mu'tazili scolar Ibn Abi al-Hadid reports that one day, when Amr ibn al-As, who was the governor of Egypt at the time, entered Umar's caliphal court, Umar asked his governor about his journey from Egypt to Medina. Amr ibn al-As replied, "It took twenty days." Umar commented, "You traveled as fast as a lover eager to meet their beloved."

Amr ibn al-As retorted, "I am not the son of a slave woman." Umar responded, "By God, this is not an answer to the question I asked. Truly, a hen scratches in the ashes and lays eggs without needing a specific rooster." Amr ibn al-As, his face darkening with anger, stood up and left the assembly with a flushed face.

Ibn Abi al-Hadid explains: I asked the Naqib Abu Ja'far about this conversation in Umar, and he said: "Amr boasted to Umar because Umm al-Khattab was an African slave known as Bathalay, also called Sahhak. I asked him, "But wasn't Amr's mother al-Nabigha, who was also a slave from the captives of the Arabs?" He replied: "A slave of Arab origin from Anzah, who was captured in a raid, does not suffer the same disgrace as an African slave women." I asked him, "Did Amr confront Umar with this information?" He said: "He might have heard something that offended him and could not bear, so he vented what

Commented [AK1]: Check name

was in his heart, even if it was not a direct response to the question".[29]

Therefore, Al-Khattab's mother, Umar ibn al-Khattab's grandmother, was an African slave, and Amr ibn al-As alluded to this in his saying, "I was not carried by slave girls."

Umar has also had statements reported from him about his childhood and relationship with his father, a relationship that appears to have left nothing but bitterness in his soul—a bitterness he continued to taste even in his old age. The following story is a lesson for those who reflect:

Ibn Kathir in *al-Mukhtasar* narrates from Abu Hurayra: "The Messenger of God (PBUH) emerged, his face red with anger, and sat on the pulpit. A man stood up and asked, 'Where is my father?' The Prophet replied, 'In the Fire.' Another man stood up and asked, 'Who is my father?' The Prophet answered, 'Your father is Hudhafa.' Then Umar ibn al-Khattab stood and said, 'We are satisfied with God as our Lord, Islam as our religion, Muhammad (PBUH) as our Prophet, and the Qur'an as our guide. O Messenger of God, we are newly out of the era of ignorance and polytheism, and God knows best who our fathers are.' The

29 - Ibn Abi al-Hadid, *Sharh Nahj al-Balagha*, vol. 12, p. 39.

Prophet's anger subsided, and the following verse was revealed: 'O you who have believed, do not ask about things which, if they are shown to you, will distress you (5:101).'' The chain of narration for this tradition is good, and this story is also mentioned by many early scholars, including Al-Sudayy.[30] Thus, Umar ibn al-Khattab in the story explicitly admits that he does not know who his father is. He did not say, 'People are newly out of the era of ignorance and do not know who their fathers are,' but he said, 'We are newly out of the era of ignorance and do not know who our fathers are,' using the first-person plural pronoun, thereby including himself in the statement.

Umar's Appearance

It is said of Umar ibn al-Khattab that he was tall, dark-skinned, bald, ambidextrous, and, due to his height, appeared as if he were riding even when on foot. Others have said he was extremely pale with a ruddy complexion, tall, bald, and graying. He used to dye his beard and comb

30 - *Mukhtasar Ibn Kathir*, vol. 1, p. 385. See the story in *Tafsir al-Sam'ani*, vol. 2, p. 71; *Tafsir al-Tha'labi*, vol. 4, p. 113; *al-Durr al-Manthur*, vol. 3, p. 206; *Tafsir Abi al-Sa'ud*, vol. 3, p. 85; *Tafsir Ibn Kathir*, vol. 2, p. 106; *Tafsir al-Baghawi*, vol. 2, p. 69; *Tafsir al-Tabari*, vol. 7, p. 82; *Zad al-Masir*, vol. 2, p. 433; *Ahkam al-Qur'an* of al-Jassas, vol. 4, p. 150; *Tafsir al-Tha'labi*, vol. 4, p. 113; *Fath al-Bari*, vol. 8, p. 281; *Mu'tasar al-Mukhtasar*, vol. 2, p. 155; *Jam' al-'Ulum wa al-Hikam*, vol. 1, p. 90; *Tadhkirat al-Arib fi Tafsir al-Gharib*, vol. 1, p. 150.

his hair. His birth was four years before the Fijar Wars; he was fifty-five years old, or sixty, or sixty-three and some months – this is the most accurate. Others say sixty-one years old.[31]

In *Ta'rikh Dimashq*, it is related that he was a tall, dark-skinned, bald man who was ambidextrous and died around the age of sixty, though there is disagreement about his age.[32]

Al-Waqidi remarks: "We only know Umar to have been dark-skinned if it was seen during the year of ash (a famine year), as his complexion changed when he ate olive oil."[33]

One might ask, why would Umar not be dark-skinned if his grandmother was of African descent?

Ibn Asakir narrated from Abu Raja al-Attaridi: "Umar was a tall, hefty man, extremely bald, very white with a reddish tinge, and had lightness in his cheeks. His beard was large with some reddishness at the tips."[34]

Anas said that Umar used to dye his hair with henna.[35]

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31 - Ibn Athir, *al-Kamil fi al-Ta`rikh*, vol. 3, p. 53.
32 - Ibn Asakir, *Ta`rikh Madinat Dimashq*, vol. 44, p. 478.
33 - *Ta`rikh al-Khulafa*, vol. 1, p. 130.
34 - Ibid., p. 131.
35 - *Al-Ahad wa al-Mathani*, vol. 1, p. 99, no. 75.

Al-Zamakhshari remarked: “Umar was ambidextrous and produced the letter 'Dhad' from both sides of his tongue, a letter akin to 'Jeem' and 'Sheen.'” [36]

One might wonder, what did Umar do with both hands? Was he a blacksmith, a carpenter, or a sailor? He was merely a broker who brought together those who wanted to sell and buy camels, which does not require the use of both hands.

Ibn Habib al-Baghdadi, listing the cross-eyed people of Quraysh mentions: Umar ibn al-Khattab, Abu Lahab ibn Abd al-Muttalib, Abu Jahl ibn Hisham, Ziyad ibn Abihi, and Hisham ibn Abd al-Malik.[37] We find the same narrated in *al-Muhabbar*.[38]

Al-Ma’mun referred to Umar as cross-eyed, as narrated by Al-Mazzi in *Tahdhib al-Kamal*: Abu Bakr Muhammad ibn Yahya al-Suli told us that Abu al-Uyana said: "We were with al-Ma’mun on the way to Syria when he ordered the announcement of the permissibility of temporary marriage. He then said, while cleaning his teeth and appearing annoyed, [He quoted the words of Umar:] 'Two practices were allowed during the time of the Prophet (PBUH) and Abu Bakr, and I forbid them.' And who are

36 - Al-Zamakhshari, *al-Kashshaf*, vol. 1, p. 1345.
37 - Muhammad ibn Habib al-Baghdadi, *al-Munammaq*, p. 405.
38 - Idem, *Kitab al-Muhabbar*, p. 245.

you, O cross-eyed one, to forbid what the Prophet (PBUH) and Abu Bakr allowed? I signaled to Muhammad ibn Mansur to be silent. How can we speak to a man who says what he says about Umar ibn al-Khattab? So we remained silent." It seems unlikely that given his position as caliph, al-Ma'mun would use the term "cross-eyed" (*ahwal*) improperly.[39]

Ibn Abi al-Hadid said: "When [Umar] was angry with someone, he would not calm down until he bit his hand so hard that it bled." This is the behaviour of someone who cannot control their emotions.

Nafi' ibn Jubayr said that Umar became bald, and his baldness worsened. Aslam said, "I saw Umar, when angry, would grab his beard, bring it to his mouth, and blow into it." Al-Zubayr mentioned that a man from the desert came to Umar and said, "O Commander of the Faithful, we fought for our land in the era of ignorance and embraced Islam on it, and now it is forbidden for us?" Umar then started puffing and twisting his mustache.[40]

In the *Musannaf* of Abd al-Razzaq, Ziyad ibn Hadir al-Asadi said: "I have never seen a man more dedicated to

39 - Al-Mazzi, *Tahdhib al-Kamal*, vol. 31, p. 213, 214.
40 - *Al-Tabaqat al-Kubra*, vo. 3, p. 326.

using the *miswak* than Umar ibn al-Khattab while fasting, but with a withered stick, meaning a dry one."[41]

Abdullah ibn al-Zubayr reported from his father: "When Umar became angry, he would twist his mustache."[42]

It is not part of the *Sunnah* of the Prophet to grow a long mustache; in *Sahih al-Bukhari*, it is narrated from Ibn Umar, from the Prophet (PBUH) that trimming the mustache is part of *fitrah* (the natural human disposition).[43] Anas bin Malik said: "Anas set a time for us to trim the mustache and clip the nails, pluck the armpit hair, and shave the pubic hair, that we should not leave it for more than forty nights." And from Ibn Umar from the Prophet (PBUH), who ordered trimming the mustaches and growing the beard. Ibn Umar also said: "The Prophet (PBUH) told us to oppose the polytheists by trimming our mustaches and growing our beards." And from Abu Hurayra: "The Prophet (PBUH) said, 'Trim the mustaches and let the beards grow, oppose the Magians.'"[44] *In Sunan al-Nasa'i al-Kubra*, it is narrated from Zayd bin Arqam that the Prophet (PBUH) said, "Whoever does not trim his mustache is not one of us.[45]" And from Abdullah ibn Umar: "The Prophet

41 - Abd al-Razzaq, *Musannaf*, vol. 4, p. 201, no. 7485.
42 - *Al-Ahad wa al-Mathani*, vo. 1, p. 100, no. 78.
43 - *Shahih al-Bukhari*, vol. 5, p. 2208, no. 5549.
44 - *Sahih Muslim*, vol. 5, p. 2208, no. 5549.
45 - *Sunan al-Nasa'i al-Kubra*, vol. 5, p. 406, no. 9293.

(PBUH) mentioned the Magians and said, 'They grow their mustaches and shave their beards, so oppose them.' Ibn Umar would trim his mustache as one trims a sheep or a camel." [46] Abu Hurayra narrated from the Prophet (PBUH) that the *fitrah* includes circumcision, shaving the pubic hair, trimming the mustache, clipping the nails, and plucking the armpit hair. [47]

Most narrations avoid mentioning Umar's cross-eyedness; even al-Jahiz, who wrote a book about strabismus, blindness, lameness, and leprosy among the nobles and notables, did not mention it, although he was a contemporary of Muhammad ibn Habib al-Baghdadi. If it were not for what Ibn Habib al-Baghdadi mentioned and what was said by al-Mamun, no information about this would have reached us.[48]

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46 - *Sunan al-Bayhaqi al-Kubra*, vol. 1, p. 151.

47 - *Sunan al-Nasa'i al-Kubra*, vol. 1, p. 65*; al-Mustadrak 'ala al-Sahihayn*, vol. 2, p. 293; *al-Musnad al-Mustakhraj 'ala Sahih Muslim*, vol. 1, pp. 315, 316, 318; *Sahih Ibn Hibban*, vol. 12, p. 291; *Sahih Ibn Khuzaymah*, vol. 1, p. 47; *al-Jami' bayn al-Sahihayn*, vol. 2, pp. 200, 653; vol. 4, p. 204; *Sunan al-Bayhaqi al-Sughra*, vol. 1, p. 78; *Sunan al-Nasa'i al-Kubra*, vol. 1, p. 65; vol. 5, p. 405; vol. 5, p. 406; *Sunan Abi Dawud*, vol. 1, p. 14; *Sunan Ibn Majah*, vol. 1, p. 107 vol. 1, p. 108; *Sunan al-Bayhaqi al-Kubra*, vol. 1, pp. 36, 52; *Sunan al-Daraqutni*, vol. 1, p. 94; *Musnad Abi Awanah*, vol. 1, p. 163; *Musannaf Ibn Abi Shaybah*, vol. 1, p. 178; *Musannaf 'Abd al-Razzaq*, vol. 1, p. 126; *Musnad Abi Ya'la*, vol. 7, p. 198; *Musnad Ishaq ibn Rahawayh*, vol. 2, p. 79; *Musnad Ahmad ibn Hanbal*, vol. 2, p. 229; *Majma' al-Zawa'id*, vol. 5, p. 168.

48 - Ibn Khallikan said: "Al-Jahiz died in the month of Muharram in the year 255 AH in Basra" (*Wafayat al-A'yan wa Anba' Abna' al-Zaman*, vol. 3, p. 474). As for Ibn Habib al-Baghdadi, he died in the year 245 AH."

Such was the description of Umar, and it would not be difficult for a skilled painter to follow the descriptions and translate them onto his canvas to present a picture of Umar ibn al-Khattab. There is no doubt that the descriptions of his baldness, strabismus, ruddiness, and a long mustache does not suggest he was especially handsome or pleasing to the eyes.

Umar's upbringing

Umar ibn al-Khattab did not enjoy a peaceful childhood. Instead, it was a nightmare that haunted him into old age. His father, al-Khattab, treated him harshly and took him to the extremes of violence; Umar himself admitted this in front of a large crowd. Ibn al-Musayyib said: "Umar performed Hajj, and when he was at Dhu al-Hulayfah, he said, 'There is no god but God, the Great, the High, the Giver of whatever He wills to whomsoever He wills.[49] I used to herd al-Khattab's camels in this valley in a woolen cloak. He was harsh and would tire me out if I worked and beat me if I fell short. I have now reached a position where there is no one between me and God."[50]

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49 - This is a fallacy from Umar, as it was Abu Bakr who gave him the caliphate, and he attributes that to God Almighty.

50 - *Al-Kamil fi al-Ta`rikh*, vol. 2, p. 456; *Ta`rikh al-Tabari*, vol. 2, p. 575; *Hujjat Allah al-Balighah*, vol. 1, p. 615; *al-Iktifa*, vol. 4, p. 399.

Although Umar describes his father as harsh, he does not hesitate to swear by him, knowing that he died in a state of polytheism. Ibn Umar said he found Umar ibn al-Khattab swearing by his father in a caravan, and the Prophet (PBUH) called out to them, "God forbids you to swear by your fathers. Whoever must swear should swear by God or remain silent."[51]

Modern scientific research and observations have proven that childhood plays an important role in shaping a person's character as an adult. A miserable childhood leaves deep scars in people's souls and can drive them to violence, even against their closest kin. This compels researchers to examine Umar ibn al-Khattab's childhood, despite the scarcity of texts and the sharp censorship imposed by the culture of authority at the time.

Amr ibn al-As told Muhammad ibn Maslamah that, when Umar sent him to take half of his wealth: "May God curse a time when I am an agent for Umar. By God, I saw Umar and his father each wearing a cloak that did not extend beyond the knees, carrying a bundle of firewood on their necks, while al-As ibn Wa'il was in patchwork silk robes."[52] This indicates the level of poverty Umar endured.

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51 - *Sahih al-Bukhari*, vol., 5, p. 2265, vol. 6, pp. 2449, 2450, 2693; *Sahih Muslim*, vol. 3, pp. 1266, 1267.

52 - Ibn Abi al-Hadid, *Sharh Nahj al-Balaghah*, vol. 1, p. 175.

Besides the violence he suffered from his father, there was also extreme poverty, which remained in Amr ibn al-As's memory due to its severity. Poverty in itself is not a fault, but when combined with violence and ignorance, its effects on a child can be severe. Add to this the common practice of idolatry; thus, Umar ibn al-Khattab's childhood was filled with violence, poverty, and idol worship – a combination that would not stabilize a man in his forties, let alone a boy living under al-Khattab's roof.

Researchers have the right to question why al-Khattab treated his son Umar with such violence. Al-Khattab had another son named Zayd, about whom no such complaints were made as those made about Umar, and Umar continued to suffer bitter memories into his old age. Perhaps al-Khattab saw in his son Umar something we are not aware of, or perhaps he disliked certain things about Umar that have not reached us. It is not normal for a man to treat his son in such a way and single him out among all his siblings. This might also explain Umar's treatment of his own children in turn, as he was harsh with them in a way that conscience finds objectionable. Ikrama ibn Khalid said, "A son of Umar ibn al-Khattab entered his presence, having groomed himself and dressed in fine clothes. Umar struck him with a stick until he cried. His

wife Hafsa asked, 'Why did you hit him when he did nothing wrong?' Umar replied, 'I saw he was pleased with himself, so I wanted to belittle him in his own eyes.'"[53] Is it reasonable for a small child to be beaten by his father just because he was pleased with himself? Might there be something else inferred from Umar's behavior related to his own childhood? This child, unlike Umar, was the son of a caliph, while Umar's father was an obscure man; the child dressed in fine clothes and groomed his hair, and he grew up hearing the call to prayer without idol worship, with a future in the shade of Islam. Umar, on the other hand, had a short cloak and carried a bundle of firewood on his neck. Could Umar have envied the child for these blessings he never enjoyed? Umar should have been happy to see his son in good health and should have thanked God for saving his son from polytheism, ignorance, and poverty, but he acted in a completely opposite manner and punished him, as if he were a responsible adult who had committed a crime! A similar incident occurred with Ibn al-Zubayr; Ibn Taymiyyah said, "That is why when Umar ibn al-Khattab saw Ibn al-Zubayr in a silk garment, he tore it from him. Al-Zubayr said, 'You frightened the boy!' Umar said, 'Do not dress

53 - *Musannad Abd al-Razzaq*, vol. 10, p. 416, no. 19548.

them in silk.'"[54] Unlike Umar with his children, al-Zubayr was indulgent with his son Abdullah.

Umar had a similar story with a nobleman from his people. Al-Hasan said, "Umar was sitting with a stick and the people around him when al-Jarud approached. A man said, 'This is the leader of Rabi'ah!' Umar heard this, as did those around him and al-Jarud. When al-Jarud came close, Umar hit him with the stick. Al-Jarud asked, 'What is wrong, O Commander of the Faithful?' Umar replied, 'What's wrong with you! Didn't you hear what he said?' Al-Jarud said, 'I heard, so what?' Umar said, 'I feared it might affect your heart, so I wanted to humble you.'"[55]

When the Prophet (PBUH) said, "Stand up for your leader," Umar could not do anything since it concerned the leader of his people, Sa'd ibn Mu'adh, who later became a martyr. Even if Sa'd ibn Mu'adh wasn't a leader, Umar could not indulge in violence in the presence of the noble Prophet (PBUH). He simply said, "Our leader is God," ignoring that this statement contradicted the Prophet (PBUH), who does not speak from desire. The Qur'an attributes the quality of leadership to both believers and non-believers, as it says about John son of Zechariah

54 - Ibn Taymiyya, *Majmu` al-Fatawa*, vol. 28, p. 114.
55 - *Kanz al-Ummal*, vol. 3, p. 325, no. 8830.

(peace be upon them both), "a leader and chaste," and about the Aziz of Egypt, "and the two of them ran into her master at the door." Umar's statement in this context is refutable. But he could not tolerate seeing a man from the Ansar being acknowledged as a leader by the Prophet (PBUH) himself, so he said what he said out of envy. However, when Umar was the ruler and heard someone say to al-Jarud, "This is the leader of Rabi'ah," he beat al-Jarud with a stick without addressing the speaker.

Umar was also harsh with his older children. His son, Abd al-Rahman, known as Abu Shahma, drank wine in Egypt, and Amr ibn al-As imposed the legal penalty of flogging upon him. However, Umar insisted on adding a second penalty because his son had tarnished the image of Al-Khattab. Although Abd al-Rahman was sick and the penalty for drinking should not be imposed on the ill for fear of death, Umar enforced the penalty, and Abd al-Rahman died shortly after, believed to have died because of it.

In *al-Istidhkar*, it is narrated by the son of Abdullah ibn Umar from his father that Abd al-Rahman, the son of Umar, drank wine in Egypt, as stated by Mu’ammar, while Ibn Jurayd described it simply as “an intoxicating drink.” He was among a group that included Abu Saru'ah

Uqba ibn al-Harith, whom Amr ibn al-'As punished by applying the prescribed legal penalty. When this news reached Umar, he wrote to Amr to send his son Abd al-Rahman to him. Upon his arrival, Umar personally flogged him as a punishment for drinking wine. Ibn Umar said, "People claimed that he died because of 'Umar's beating, but he did not die from it."[56]

Ibn 'Umar said, "People claimed that he died from Umar's beating," indicating that this was a widespread belief among the Companions and the Followers in Ibn Umar's time, and that many believed this. Abdullah ibn Umar did not accept this because it would be difficult for him to admit that his father killed his son in such an embarrassing way for the entire al-Khattab family.

Ibn Kathir mentioned that in the year 14 AH, 'Umar Ibn al-Khattab flogged his son Ubaydullah and a group with him for drinking.[57] Ibn al-Athir also mentioned the same incident occurring in the year 14 AH.[58]

Ubaydullah was different from Abd al-Rahman, and he lived to witness the Battle of Siffin where he was killed, whereas Abd al-Rahman ibn 'Umar died during his father's lifetime. This indicates that the Al-Khattab family

56 - Ibn Abd al-Barr, *al-Istidhkar*, vol. 8, p. 6.
57 - Ibn Kathir, *al-Bidayah wa al-Nihayah*, vol. 7, p. 48.
58 - Ibn al-Athir, *al-Kamil fi al-Ta`rikh*, vol. 2, p. 336.

had a propensity for drinking wine after its prohibition, and that 'Umar was not blessed in his children.

'Umar Ibn Al-Khattab was deprived of the fundamental elements of a proper upbringing, especially mercy. Without a merciful educator, individuals are deprived of the best human quality. Mercy is irreplaceable, essential for adhering to values, rejecting selfishness and greed, and guiding people toward good and away from evil. Islam constantly advocates for mercy, as seen in the repeated mention of mercy in the opening of the Qur'an's chapters, where God is described as "the Most Compassionate, the Most Merciful." Despite God being "the Almighty, the Avenger, the Capable, the Proud, and the Strict in Punishment," He addresses His servants as "the Most Compassionate, the Most Merciful." It is difficult to describe someone like 'Umar ibn Al-Khattab, known for burying his daughter alive, as merciful. Even animals show mercy to their young, but a person devoid of mercy would not hesitate to bury his little daughter alive without any wrongdoing. It is also difficult to claim that Umar acquired mercy after his conversion to Islam. If we tried to make such a claim, many scenes of violence would contradict it, including his threat to burn the house of Fatimah, the daughter of the Prophet Muhammad

(PBUH), with her children inside. Islam only changed 'Umar's outward appearance, but his inner nature remained the same; he who buried his daughter alive also wanted to burn the Prophet's daughter and her children alive. This man, with such harshness, fathered Abdullah ibn Umar, Ubaydullah ibn Umar, Abd al-Rahman ibn Umar, Asim ibn 'Umar, and Hafsa bint 'Umar, all of whom shared a dislike for the family of Muhammad (PBUH).

Zayni Dahlan in *al-Sirah Al-Halabiyyah* mentioned the virtue of naming a child Muhammad. Some scholars said, "The most authentic narration is that whoever has a child and names him Muhammad out of love and seeking blessings through my name, both he and his child will be in Paradise."[59] However, it is not confirmed that 'Umar Ibn al-Khattab ever named any of his sons Ahmad or Muhammad.

Abdullah ibn Umar:

This man used religion to chase worldly gains. He was devout to the point of exhaustion, yet he did not hesitate to side with oppressors, considering their rule legitimate and ordained by God. His stance during the al-Harrah incident in Medina is well-known and shows nothing but

59 - *Al-Sira al-Halabiyya*, vol. 1, p. 135.

submission, acquiescence, and acceptance of falsehood. Moreover, he harbored ambitions for the Caliphate during the times of turmoil, even though he was not even capable of properly divorcing his own wife. He continued to dream of the Caliphate until Mu'awiyah dashed his hopes by appointing his Yazid. He also put up with witnessing unbearable realities from Mu'awiyah. He is known for his strange narrations that elevate his own father above even the Prophet's Household, who were declared purified by the explicit text of the Qur'an. It's inconceivable that someone who worshipped idols for decades could be preferred over those raised in the lap of the Prophet Muhammad and who never associated any partners with God. Abdullah did not recognize Ali as a legitimate caliph, but he had no hesitation in accepting the legitimacy of Yazid's rule, a stance only someone misguided by God despite having knowledge could take.

Nafi' reported that Ibn Umar entered the Kaaba and, while prostrating, said: "You know what prevents me from competing with Quraysh for worldly gains is only my fear of You."[60]

However, his father Umar, who knew him better, said, "He is not suitable for the Caliphate," and criticized him

60 - *Hilyat al-Awliya*, vol. 1, p. 292.

for not properly divorcing his wife. Abdullah ibn Umar behaved shamefully with the Umayyads, even trying to involve Husayn, the grandson of the Prophet, and the Master of the Youths of Paradise, with them. Therefore, his competition with Quraysh for worldly matters is meaningless.

Nafi' also reported that Ibn Umar said: "I wish I knew who among Umar's descendants would fill the earth with justice as it has been filled with oppression and injustice."[61]

Abdullah ibn Umar was not content with merely the idea one of Umar's children being Caliph; he believed someone from Umar's lineage would fill the earth with justice. This statement, if authentic, is his own and not the Prophet's. The authentic and agreed-upon hadith among both sects is about the Mahdi from the Prophet's Household.

During Ibn Zubayr's revolt, two men approached Ibn Umar, saying: "People have done as you see, and you are Ibn Umar, companion of the Prophet. What stops you from coming forward?" He replied: "God forbids me from shedding Muslim blood." When they cited the Qur'anic verse about fighting until there's no more persecution and religion is all for God, he said: "We fought until there was no persecution, and religion was all for God. You want to

61 - *Siyar A`lam al-Nubala*, vol. 1, p. 292.

fight until there is persecution, and religion is for other than God."[62]

Abdullah ibn Umar didn't say this when he refrained from supporting Ali and refused to pledge allegiance to Ali's hand but did pledge allegiance to the tyrannical Hajjaj ibn Yusuf's foot.

Ali ibn Abi Talib had a word for Abdullah ibn Umar, said in public when he refrained from pledging allegiance. They brought him and said, "Pledge allegiance." He said, "Not until everyone does." Ali said, "Bring me a guarantor." He said, "I see no guarantor." Malik al-Ashtar said, "Let me behead him." Ali said, "Leave him alone, for I am his guarantor!" Ali continued, "You were always ill-natured, in your youth and in your adulthood."[63]

This is a testimony from Ali, confirmed by the Qur'an, about Abdullah ibn Umar being "ill-natured" in both early and later life. How can Ibn Umar be claimed as "adhering to the Sunnah"? Does the Sunnah include bad character?

Abu Salamah ibn Abdur Rahman ibn Awf said: "Ibn Umar traveled with Sa'ad, who urinated, performed ablution, and wiped over his socks, then led the prayer. I disapproved of it, and he asked if I was satisfied with my

62 - *Mukhtasar Ibn Kathir*, vol. 2, p. 126.
63 - Ibn al-Athir, *al-Kamil fi al-Ta`rikh*, vol. 3, p. 82.

father. We met the Caliph, and Sa'ad said: 'I urinated, performed ablution, wiped over my socks, and prayed.' The Caliph said: 'You did well and followed the Sunnah.' Sa'ad said, 'Your son disapproved.' The Caliph replied, 'Sa'ad, you were older and more knowledgeable than him.'"[64]

Muslim narrated that Ibn Umar met a man on the way to Mecca. Ibn Umar greeted him, carried him on the donkey he was riding, and gave him the turban he was wearing on his head. Ibn Dinar said to him: "May God correct you. These are Bedouins, and they are satisfied with little." Ibn Umar replied: "This man's father was fond of Umar Ibn Al-Khattab. I heard the Prophet say: 'The most righteous of righteousness is the child's connection with his father's friends.'"[65]

So, Ibn Umar did not adhere to this principle with Ali ibn Abi Talib, the beloved of the Prophet, but he did with some Bedouins.

Rabi' ibn Abdullah heard a man ask Ibn Umar: "I have a neighbor who charges usury"—or illicit earnings—"and sometimes invites me for a meal. Should I accept?" Ibn Umar replied: "Yes."[66]

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64 - al-Tabari, *al-Mu`jam al-Kabir*, vol. 1, p. 73, no. 86.
65 - Al-Alusi, *Ruh al-Ma`ani*, vol. 15, p. 58.
66 - Al-Bayhaqi, *al-Sunan al-Kubra*, vol. 5, p. 335.

And in a narration about Ibn Umar: He was cauterized as treatment for facial paralysis.[67]

Uthman prayed four units for *zuhr* at Mina, which Abdullah ibn Umar disapproved of. Then, he prayed four units for *asr* with his companions in his tent. Someone said to him: "You disapproved of Uthman praying four units, but then did likewise yourself." He said: "I dislike disagreement."[68]

But if he was sincere in saying "I dislike disagreement," why did he differ with Ali ibn Abi Talib and discourage people from supporting him? A person's views should not change from moment to moment. If a person dislikes differing with Amr but encourages it with Zayd, this is called duplicity, which is detestable in religion, reason, and human custom. A two-faced person is not esteemed by God.

Al-Qurtubi said: "It was narrated about al-Hajjaj that he handed over a prisoner to Abdullah ibn Umar to kill, but he refused, saying: 'God did not command us with this,'

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67 - *Muwatta Malik*, vol. 2 p. 944, vol. 10 p. 139; *Sunan al-Bayhaqi al-Kubra*, vol. 9 p. 343; *Musannaf Ibn Abi Shaybah*, vol. 5 p. 52; *Musannaf Abd al-Razzaq*, vol. 10 p. 407; *Al-Jami' fi al-Hadith*, vol. 2 p. 782; *Al-Jami'*, vol. 10 p. 407; Ibn Abd al-Barr, *al-Tamhid*, vol. 5 p. 277; *Sharh al-Zarqani*, vol. 4 p. 419; *Atraf al-Gharaib wa al-Afarid*, vol. 3 p. 456; *al-Istidhkar*, vol. 8 p. 415; *Sharh Ma'ani al-Athar*, vol. 4 p. 323; *al-Adab al-Shar'iyyah*, vol. 2 p. 336; *al-Nihayah fi Gharib al-Athar*, vol. 4 p. 268; *Lisan al-Arab*, vol. 15 p. 253.

68 - Ibn Asakir, *Ta`rikh Dimashq*, vol. 39, p. 255.

and recited the verse, ‘When you have thoroughly decimated them, bind the captives firmly’ (47:4). We said: ‘The Prophet said and did it, and the absence of prohibition of anything other than ransom in God's explanation does not preclude it. God specified flogging for adultery, but the Prophet established stoning. Perhaps Ibn Umar disliked it from al-Hajjaj and excused himself with what he said, and God knows best."[69]

Hamza Ibn Abdullah ibn Umar reported: "Ibn Umar said: 'Umar Ibn Al-Khattab used to loudly say in the mosque: 'Avoid idle talk in the mosque.' Ibn Umar said, 'I used to spend nights in the mosque during the Prophet's time. I was a young, unmarried man. Dogs would urinate in the mosque, come and go, and nobody would sprinkle anything over it.” Al-Bukhari narrated this in his *Sahih*. Ahmad Ibn Shu'ayb narrated from his father, summarizing the tradition, saying in the narration: 'They would not sprinkle anything over it,' and in some manuscripts from Abu Abdullah al-Bukhari, the word 'urine' is not mentioned."[70]

I say: These are the narrations of Ibn Umar. A’ishah, the Prophet's wife, often corrected him, saying clearly: "Ibn

69 - *Tafsir al-Qurtubi*, vol. 15, p. 229.
70 - *Sunan al-Bayhaqi al-Kubra*, vol. 2, p. 429.

Umar is mistaken" or "May God have mercy on Abu Abd al-Rahman..." Then look at Umar Ibn Al-Khattab raising his voice high in the mosque, forbidding others from doing so.

Ibn Shihab reported: Salim ibn Abdullah narrated from his father that he divorced his wife while she was menstruating. Umar mentioned this to the Prophet, who became displeased and then said: "Tell him to take her back, then keep her until she becomes pure, menstruates, and becomes pure again. Then, if he wishes, he may divorce her when she is pure before having intercourse, for that is the divorce that counts for the waiting period as God commanded." Salim, in a narration by al-Zuhri about him and Nafi' about Ibn Umar, mentioned that the Prophet ordered him: "take her back, then let her be until she becomes pure, menstruates, and becomes pure again, then he may divorce or retain her."[71]

Therefore, the Prophet was displeased by Abdullah ibn Umar's action, and it wasn't his nature to get upset over trivial matters. Abdullah ibn Umar should have consulted the Prophet before proceeding with such a divorce, thereby recording in his biography what is still discussed by jurists and hadith scholars.

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71 - Al-Jassas, *Ahkam al-Qur`an*, vol. 2, p. 76.

Zayd ibn Aslam narrated from his father: "Abdullah and Ubaydullah, sons of Umar Ibn Al-Khattab, joined an army to Iraq. On their return, they visited Abu Musa al-Ash'ari, the governor of Basra. He welcomed them and offered them government money to buy goods in Iraq and sell them in Medina, returning the capital to the caliph and keeping the profit. They agreed, and Abu Musa wrote to Umar about it. Upon their return, after selling and profiting, Umar asked: 'Did every soldier receive a loan like you?' They said no. Umar said: You are sons of the caliph and you received loans!' He ordered them to return the capital and profit. Abdullah remained silent, but Ubaydullah objected. A man from Umar's council suggested treating it as *mudaraba* (profit-sharing), to which Umar agreed. He took the capital and half the profit, and Abdullah and Ubaydullah received the other half."[72]

Yet, Umar saw no issue with a similar act. In *Musannaf* Ibn Abi Shaybah, Dawud reported from al-Sha'bi: "Umar Ibn Al-Khattab had an orphan's money and used it as capital for maritime trade."[73] This is risky, akin to gambling, due to the possibility of the ships and cargo being lost at sea.

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72 - *Sunan al-Bayhaqi al-Sughra (Nuskhat al-A`zami)*, vol. 5, p. 397.
73 - *Musannaf Ibn Abi Shayba*, vol. 4, p. 390, no. 21369.

Ibn Shihab said: Salim ibn Abdullah reported that Umar, when prohibiting something to people, would call his family and say: "I have forbidden the people from such and such. People look at you as birds look at meat. If you hesitate, they will hesitate, and if you fall, they will fall. By God, if any of you does what I have forbidden the people, I will double the punishment due to your relation to me."[74] However, it is not Umar's or anyone else's right to double anything. The family of Umar are Muslims with the same rights and responsibilities as others; no one bears another's burden, and there's no special law for the family of al-Khattab. Researchers should scrutinize his repetition of the punishment of his son Abd al-Rahman Abi Shahmah, who died afterward. In Islam, there's no double punishment for one crime. And as for the mentioned 'parental discipline,' it only applies to those below the age of adulthood and independent moral accountability.

The Assassination of Abdullah ibn Umar:

Ishaq reported from Ibn Umar that he approached al-Hajjaj while he was giving a sermon and said, "O enemy of God, you have violated the sanctity of God's sanctuary and destroyed the House of God." Al-Hajjaj responded, "O

74 - Ibn Shabba al-Numayri, *Akhbar al-Madina*, vol. 1, p. 399.

old man, you have gone senile!" After the people dispersed, Al-Hajjaj ordered one of his men to take a poisoned spear and strike Abdullah ibn Umar's leg, causing a wound that led to his illness and death. When al-Hajjaj visited him, Ibn Umar did not respond to his greetings or reply to his words.[75]

Atiyyah reported: “I asked a servant of Ibn Umar how he died. He said, ‘He criticized Al-Hajjaj for his conduct in killing Ibn Zubayr and confronted him, to which Al-Hajjaj said, “Be quiet, old man, you've gone senile.” After the assembly dispersed, Al-Hajjaj ordered a man from Syria to strike him with his spear in the leg. When Al-Hajjaj visited him, he said, “If I knew who harmed you, I would have beheaded him.” Ibn Umar replied, “You are the one who harmed me”, al-Hajjaj asked: “How?” He said: ”The day you brought weapons into God's sanctuary."

Ammarah ibn Zadan reported from Mukhawwal: "Abdullah ibn Umar criticized al-Hajjaj and spoke out, this angered him, and he ordered his assassination. A Syrian man struck Ibn Umar's foot with a spear. When al-Hajjaj visited him, Ibn Umar said, 'You killed me, and now you

75 - *Siyar A`lam al-Nubala*, vol. 3, p. 230.

visit me as if to console. God suffices as a judge between me and you.'"[76]

In another narration, Ibn Umar said to al-Hajjaj, "You brought weapons into God's sanctuary, and one of your men harmed me." As Ibn Umar neared death, he made it known he did not wish to be buried in the sanctuary, preferring to be outside. However, he was overruled and buried within the sanctuary, with al-Hajjaj leading his funeral prayers."[77]

Nafi' reported: "A spear-thrust from one of al-Hajjaj's men hit Ibn Umar's leg. Initially the wound was healing, but later reopened. When al-Hajjaj visited him, Ibn Umar accused him of causing his death by bringing weapons into God's sanctuary: "You bore weapons in the Holy Sanctuary, then one of your companions struck me!"[78]

Ibn Umar is reported to have regretted not fighting alongside Ali against those who rebelled against his caliphate, saying, "My only regret is not fighting besides Ali against the transgressing faction."[79] This statement aligns with verse 10:91 ("What! Now? When you have

76 - *Al-Mustadrak ala al-Sahihayn* vol. 3, p. 642.
77 - *Al-Tabaqat al-Kubra*, vol. 4, p. 187.
78 - *Sifat al-Sifwa*, vol. 1, p. 581.
79 - *Siyar A`lam al-Nubala`*, vol. 3, p. 232; *al-Mustadrak ala al-Sahihayn*, vol. 3, p. 643.

been disobedient heretofore and were among the agents of corruption?").

Abdullah ibn Umar could have joined Husayn in Karbala, not being any older than Habib ibn Muzahir. Instead, he pledged allegiance to Yazid, justifying it as a necessary evil, thereby trivializing Husayn's stand and legitimizing Yazid's tyranny. He ended his life humiliated, especially after the way in which al-Hajjaj infamously manipulated him during the pledge of allegiance.

Abu Ishaq heard Abu Salamah ibn Abdur Rahman say: "Ibn Umar was better in his time than Umar was in his."[80]

Mujahid noted that Umar never performed ablution after eating, licking his three fingers and wiping his hand with dirt.[81] This practice, not done by the Prophet, was followed by Abdullah ibn Umar, prioritizing his father's actions over the Prophet's.

In the *Mustadrak* of al-Hakim al-Nisaburi, Qatadah reported from Sa'id ibn Musayyib: "If I were to testify that anyone is of the people of Paradise, I would testify for Ibn Umar."[82]

I say: However, Al-Hasan and Al-Husayn are the leaders of the youth of Paradise, as attested by the Prophet

80 - *Al-Mustadrak ala al-Sahihayn*, vol. 3, p. 644.
81 - *Musannaf Ibn Abi Shayba*, vol. 5, p. 133, no. 24452.
82 - *Al-Mustadrak ala al-Sahihayn*, vol. 3, p. 644.

(PBUH), yet Ibn Musayyib does not bear witness to this for them. He says, "If I were to testify for anyone …" without making any exceptions!

Hafsah bint Umar

Muhammad ibn Umar narrated from Usamah ibn Zayd ibn Aslam, who heard from his father, who in turn heard from his grandfather, that Umar said, "Hafsah was born when the Quraysh were building the House (Ka'ba), five years before the Prophet's mission." Ibn Umar also reported from Abu Bakr ibn Abdullah ibn Abi Sabrah, who heard from Hasan ibn Abi Hasan, that "the Prophet married Hafsah in Sha'ban, thirty months before the Battle of Uhud." Ibn Umar further related from Ma'mar, who heard from al-Zuhri, who learned from Salim, who heard from his father, that "Hafsah died in Sha'ban in the year 45 AH, and her funeral prayer was led by Marwan ibn al-Hakam, who was the governor of Medina at that time."

Ibn Umar then narrated from Ali ibn Muslim al-Maqburi, who heard from his father, "I saw Marwan carrying Hafsah's bier between two pillars from the house of al-Hazm to the house of al-Mughirah ibn Shu'bah, and Abu Hurayrah carried her from al-Mughirah's house to her grave." Ibn Umar also narrated from Abdullah ibn Nafi'

who said, "Abdullah and Asim, the sons of Umar, along with Salim, Abdullah, and Hamza, the sons of Abdullah ibn Umar, descended into Hafsah's grave."[83]

Marwan ibn al-Hakam was cursed by the Prophet[84], and he was known as the "thread of falsehood." His actions were a significant factor in the turmoil that led to the assassination of Uthman. Despite knowing the Prophet's statement about Ali ibn Abi Talib, "God and His Messenger love him, and he loves God and His Messenger," Marwan cursed Ali. It is truly regrettable that this Marwan was the one who led the funeral prayer for one of the Prophet's wives.

Hafsah's mother was Zaynab bint Maz'un. Ibn Shabba in *Akhbar al-Madinah* reports that Abu Hurayrah had an argument with Qudamah in Umar's house, in the presence of Zaynab bint Maz'un, the mother of Hafsah and Abdullah, the children of Umar. The altercation escalated, with Abu Hurayrah being more vocal. Startled, Bint Maz'un cursed Abu Hurayrah as a deceitful, long-tongued man, to which Abu Hurayrah retorted by cursing her as a coarse-tongued, disgraceful old woman.[85]

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83 - *Al-Mustadrak ala al-Sahihayn*, vol. 4, p. 16, no. 6752.
84 - Ibid., p. 526; *Ta`rikh Madinat Dimashq*, vol. 27, p. 430; *al-Tabaqat al-Kubra*, vol. 5, p. 67; *al-Sirat al-Halabiyya*, vol. 1, p. 509; *Kahzanat al-Adab*, vol. 4, p. 62.
85 - *Akhbar al-Madinah*, vol. 2, p. 38.

Regarding Hafsah, the wife of the Prophet, Ma'mar reports from al-Zuhri that she came to the Prophet with a scroll containing the story of Joseph. As she read it to him, the Prophet's face changed color. He then said, "By Him in whose hand is my soul, if Joseph had come to you while I was among you and you followed him and abandoned me, you would have gone astray."[86]

What was Hafsah, the Prophet's wife, implying by reading from the Torah to the one upon whom a scripture was revealed that was free from falsehood? If her act preceded her father's, then Umar showed poor manners toward the Prophet by reading from the Torah to him. If it was after, then she showed disrespect to the Prophet and disregarded his sanctity, considering that his prohibition to Umar on reading the Judeo-Christian scriptures was public and well known in Medina. If their actions occurred close together in time, this is indeed something puzzling!

Al-Zuhri and Hamza ibn Abdullah ibn Umar reported: "May God have mercy on Hafsah. She indeed encouraged Ubaydullah to kill Hurmuzan and Jufaynah."[87] This narration is also recorded Ibn Hazm's *al-Muhalla* and al-Dhahabi's *Ta'rikh al-Islam* as follows: al-Zuhri and Hamza

86 - *Musannaf 'Abd al-Razzaq*, vol. 6, p. 113, no. 10165.
87 - Ibid., vol. 5, p. 480.

ibn Abdullah ibn Umar ibn al-Khattab reported that his father said: "May God have mercy on Hafsah, for she was among those who encouraged Ubaydullah to kill Hurmuzan and Jufaynah."[88]

In conclusion, may God have mercy on those who incite the killing of the innocent!

Ibn Abbas reported: “I was always eager to ask Umar ibn al-Khattab about the two wives of the Prophet Muhammad (s.a.w.) to whom God said: ‘If the two of you repent to God . . . for your hearts have certainly swerved.’” He then related the story, saying: “Because of that incident, the Prophet (s.a.w.) abstained from his wives for twenty-nine nights after Hafsah disclosed the matter to A’ishah. A’ishah said that the Prophet had vowed not to visit his wives for a month due to his profound upset with them after God Almighty revealed to him what they had done. After twenty-nine nights, he first visited A’ishah and she said to him, ‘O Messenger of God, you had vowed not to visit us for a month, but today is only the twenty-ninth night.’ The Prophet (s.a.w.) replied, ‘The month is indeed twenty-nine nights.’”[89]

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88 - *Al-Muhalla*, vol. 11, p. 115; *Ta`rikh al-Islam*, vol. 3, p. 297.
89 - *Sunan al-Nasa’i*, vol. 4, pp. 137-138.

The Prophet Muhammad (s.a.w.), known for his magnificent character and beautiful patience, was deeply troubled by the behavior of some of his wives, including Hafsah bint Umar, who treated him in this manner even though she knew he was the Messenger of God, and that harming him was equivalent to harming God the Exalted.

Umar ibn Rafi', a freedman of Umar ibn al-Khattab, said: "I used to write copies of the Qur'an during the lifetime of the Prophet's wives. Hafsah bint Umar asked me to write a copy for her and instructed, 'My son, when you reach the verse "Guard strictly your (habit of) prayers, especially the Middle Prayer", do not write it until you come to me so that I can dictate it to you as I memorized it from the Messenger of God (s.a.w.).' When I reached that verse, I brought the paper and ink to her, and she dictated, "Guard strictly your prayers, and the Middle Prayer is the Asr prayer."[90]

In *al-Sunan al-Sughra* by al-Bayhaqi, it is narrated from Umar ibn al-Khattab that he wrote an edict to execute every male and female sorcerer. It is also reported about Hafsah that a slave-girl practiced sorcery on her, so Hafsah had her executed.[91]

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90 - *Al-Sunan al-Kubra*, vol. 1, pp. 462-463.
91 - *Sunan al-Bayhaqi al-Sughra* (MS al-A'zami), vol. 7, p. 164, no. 3195.

If her action was in the capacity of enforcing a legal punishment, this is the right of the Imam (ruler), and no one, regardless of their status, has the right to execute such punishments without the permission of the Imam.

Ma'mar, citing al-Zuhri, narrated that Hafsah, the wife of the Prophet (s.a.w.), brought to the Prophet a scroll containing the story of Joseph, and began reading it to him, causing his face to change color. The Prophet (s.a.w.) then said, "By Him in whose hand is my soul, if Joseph had come to you while I was among you, and you followed him and left me, you would have gone astray."[92]

It seems that the family of al-Khattab had an interest in the Torah, as Hafsah did the same thing as her father Umar ibn al-Khattab! If she did this before her father, then the Prophet's (s.a.w.) response to her should have been a warning to Umar, but he did not take heed. If it was after her father's action, the matter is more serious. Whether her action was coordinated with her father or her own initiative, only God knows.

Sa'id ibn Jubayr narrated from Ibn Abbas about Umar ibn al-Khattab that the Prophet (s.a.w.) divorced Hafsah and then reconciled with her. Qatada narrated from Anas, "The Prophet (s.a.w.) divorced Hafsah, and she went to her

92 - *Musannaf Abd al-Razzaq*, vol. 6, p. 113, no. 10165.

family. Then God the Almighty revealed, 'O Prophet, when you divorce women, divorce them for their prescribed period.' It was said to him, 'Reconcile with her, for she is often fasting and praying, and she will be your wife in Paradise.'" This has been mentioned by al-Mawardi, al-Qushayri, and al-Tha'alibi. Al-Qushayri added: "The revelation 'Do not turn them out of their houses' came when she went to her family." Al-Kalbi said: "The cause of the revelation of this verse was the Prophet's (s.a.w.) anger toward Hafsah for revealing a secret he had told her to A'ishah, which had led him to divorce her. Then the present verse was revealed."[93]

Abu Imran al-Jouni narrated from Qays ibn Zayd that the Prophet Muhammad (s.a.w.) divorced Hafsah. Her uncles, Qudamah and Uthman, the sons of Maz'un, came to her. Hafsah wept and said, "By God, he did not divorce me due to a lack of affection." Then the Prophet (s.a.w.) came to her and said, "Gabriel told me: 'Reconcile with Hafsah, for she

93 - *Sahih Ibn Hibban*, vol. 10, p. 100; *Mawarid al-Dhama'an*, vol. 1, p. 321; *Sunan al-Nasa'i al-Kubra*, vol. 3, p. 403; *Sunan Abi Dawud*, vol. 2, p. 285; *Sunan Ibn Majah*, vol. 1, p. 650; *Sunan al-Bayhaqi al-Kubra*, vol. 7, p. 321; *Sunan al-Darimi*, vol. 2, p. 214; *Sunan al-Nasa'i (al-Mujtaba)*, vol. 6, p. 213; *Sunan al-Sughra lil-Bayhaqi* (MS al-A'zami), vol. 6, p. 314; *Al-Ahad wa al-Mathani*, vol. 5, p. 408; *Al-Mu'jam al-Kabir*, vol. 23, p. 187; *Musnad Abi Ya'la*, vol. 1, p. 160; *Musnad al-Bazzar*, vol. 1, p. 294; *Musnad 'Abd ibn Humayd*, vol. 1, p. 45.

is a devout worshipper and faster, and she is your wife in Paradise.'"[94]

The Prophet Muhammad (s.a.w.), known for his noble character, divorced her even though divorce is the most disliked lawful thing to God the Exalted. Consider how they describe her as a devout worshipper, yet she was the one who gathered slave-girls in one of the Prophet's houses, where they played the tambourine and sang about the incident of the Camel, believing that her friend A'ishah would be victorious.

Ibn Abi al-Hadid, citing Abu Mikhnaf, narrated a story that would disgust any Muslim zealous for the sanctity of the Prophet's (s.a.w.) household and his homes. According to the story, when Ali arrived at Dhu Qar, A'ishah wrote to Hafsah bint Umar, informing her of Ali's fearful and apprehensive state due to the strength and assembly of their forces. Hafsah then invited her slave-girls to sing and play tambourines, instructing them to include in their song: "What is the news? What is the news? Ali is on a journey, bewildered like the reddish horse, if he advances, he will be hamstrung, and if he retreats, he will be slaughtered!" Daughters of freed slaves entered Hafsah's home to listen to this singing. When Umm Kulthum bint Ali heard of this,

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94 - *Bughyat al-Bahith*, p. 299, no. 1004.

she dressed in her garments, entered in disguise, and then revealed her face. When Hafsah recognized her, she felt ashamed and exclaimed in regret. Umm Kulthum said, "If you have conspired against him today, you had previously conspired against his brother, and God revealed what He revealed about you." Hafsah said, "Enough, may God have mercy on you!" She ordered the letter to be torn up and sought God's forgiveness. Abu Mikhnaf reported this, narrated by Jarir ibn Yazid from al-Hakam, and by Hasan ibn Dinar from Hasan al-Basri. Al-Waqidi and al-Mada'ini also mentioned similar accounts.[95]

It is disgraceful to claim that the verse of purification was revealed about all of the Prophet's (s.a.w.) wives after such incidents.

The learned Ibn Ashur said that the incident involved the Prophet (s.a.w.) secluding himself with his maid Mariya, and the ensuing conversation between him and Hafsah, to whom he said, "I make seclusion with her forbidden for mself, but do not inform A'ishah." The two were on good terms.[96] God informed His Prophet (s.a.w.) that Hafsah had disclosed to A'ishah what he had confided in her.[97]

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95 - Ibn Abi al-Hadid, *Sharh Nahj al-Balaghah*, vol. 14, p. 13-14.
96 - Why does he mention that they were "on good terms?" here—was that not the case between all of the Prophet's wives?
97 - *Al-Tahrir wa al-Tanwir*, vol. 1, p. 4475.

Ibn Ashur says that "some of his wives" referred to Hafsah bint Umar ibn al-Khattab. The specific name was omitted in the tradition to focus not on identifying individuals but on the moral of the story and its lessons. Similarly, the one informed of the incident, A'ishah, was not explicitly named either, and Hafsah was referred to as "one of his wives" to show that the Prophet (s.a.w.) confided his secret to someone appropriate, as a wife is most entitled to know her husband's secrets. This implied criticism of her for disclosing his secret, as it is a wife's duty to keep her husband's secret when instructed or when it is expected to be kept confidential, is one of the morals of the story we mentioned earlier.[98]

Ibn Ashur's statement that "a wife is most entitled to know her husband's secret" seems to be hyperbole, considering that God has said, " Indeed among your spouses and children you have enemies; so beware of them." A wise person would not blindly entrust secrets to someone who might one day become an enemy.

Ubaydullah ibn Umar

Ibn Kathir mentions Ubaydullah ibn Umar, saying that in one year Umar ibn al-Khattab beat his son Ubaydullah for

98 - Ibid., p. 476.

drinking.[99] Ubaydullah was the one who killed Hurmuzan, mistakenly believing that by doing so, he was avenging his father's death. In this act, he was unjust and a deliberate murderer. For this reason, Ali ibn Abi Talib (a.s.) said, "If I were to assume any authority in this matter, I would execute Ubaydullah for [killing] Hurmuzan."[100]

At the battle of Siffin, Ammar ibn Yasir (who was on the side of Ali) said to Ubaydullah ibn Umar ibn al-Khattab (who was on the side of Mu'awaiyah), "May God strike you down! You sold your religion to the enemy of Islam and his son." Ubaydullah replied, "No, rather I seek vengeance for Uthman ibn Affan's blood!" Ammar told him, "I testify based on my knowledge of you that you do not seek the pleasure of God the Almighty in anything you do. If you are not killed today, you will die tomorrow. Consider, when people are rewarded according to their intentions, what is your intention?"[101]

This was the opinion of Ammar ibn Yasir of Ubaydullah ibn Umar ibn al-Khattab, and his testimony against him was explicit and cannot be explained in any other way. He said to him, "You do not seek the pleasure of God the

99 - *Al-Bidayah wa al-Nihayah*, vol. 7, p. 48
100 - Ibn Hibban, *al-Thiqat*, vol. 2, p. 240.
101 - *Ta'rikh al-Tabari*, vol. 4, pp. 27-28.

Almighty in anything you do." So, if he does not seek the pleasure of God, what then does he seek?

It was said that the first legal case judged in the rule of Uthman was that of Ubaydullah ibn Umar. He killed the daughter of Abu Lu'lu'ah, the assassin of Umar, and a Christian man named Jufaynah with a sword, and also killed Hurmuzan, who was the ruler of Tustar. It was rumored that they had conspired with Abu Lu'lu'ah to kill Umar, but God knows best. Umar had ordered Ubaydullah to be imprisoned so that the next caliph could judge his case. When Uthman became the caliph and sat for judgment, Ali said that justice demanded Ubaydullah be executed. Some of the Muhajirun argued, "His father was killed yesterday, and he is to be killed today?" To which Amr ibn al-As said, "O Commander of the Faithful, God has absolved you of this."[102]

What does the killing of a person's father have to do with legal penalties for their own actions? If only they had clarified who this "some of the Muhajirun" was and his understanding of Shariah so that those who perish may perish upon clear proof. For someone deserving of a legal penalty, the death of a family member or even the entire family does not intercede for them regarding the penalty.

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102 - *Al-Bidayah wa al-Nihayah*, vol. 7, p. 148.

Those who resort to such fallacies are the same people who see no wrong in killing all the children of Fatimah and Ali (a.s.) in a single day, which was the most grievous day for the heart of the Prophet Muhammad (s.a.w.). Their hearts tremble, their eyes shift, and their faces change color when the day of Karbala is mentioned in their presence. They find it outrageous to kill two men from the family of al-Khattab in one week but see no problem with killing the leader of the youth of Paradise, his brothers, his children, his nephew, his niece's children, and his companions all in one morning! Ali ibn Abi Talib (a.s.), the gate of the city of knowledge and the most just of all, did not agree with them. He ruled that the legal penalty must be carried out on Ubaydullah ibn Umar for taking an innocent's life; Abu Lu'lu'ah's daughter had nothing to do with the events of that day and was a young girl, unaware of what transpired among grown men. They did not respect Umar's will in carrying out the legal penalty but did so in the matter of the caliphate. Abdullah ibn Ubayd narrated that when Umar was stabbed, Ubaydullah ibn Umar rushed at Hurmuzan and killed him. When Umar was told that Ubaydullah had killed Hurmuzan, he asked why. Ubaydullah claimed he saw Hurmuzan secretly conspiring with Abu Lu'lu'ah to kill his father. Umar said, "I do not know what this is about.

Look into it after my death and ask Ubaydullah for his evidence against Hurmuzan. If he provides evidence, then his blood is for my blood; if not, then take revenge for Hurmuzan from Ubaydullah." When Uthman became the caliph, he was asked whether he would enforce Umar's will regarding Ubaydullah. Uthman asked, "Who is Hurmuzan's guardian?" They replied, "You, O Commander of the Faithful." Uthman then forgave Ubaydullah ibn Umar.[103]

Had Hurmuzan been from the Banu Umayya or Banu Makhzum, Uthman would have cut Ubaydullah to pieces. But Hurmuzan was a Persian with no tribe in Medina to demand his blood; only the believers, who do not differentiate between Arab and non-Arab, demanded justice. Even if what Ubaydullah ibn Umar claimed was true, what did the daughter of Abu Lu'lu'ah have to do with the murder case? Did she also partake in the alleged conspiracy? It was mentioned that Ubaydullah ibn Umar "then went to the daughter of Abu Lu'lu'ah, a young girl who had embraced Islam, and killed her, plunging Medina into darkness for three days."[104]

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103 - *Sunan al-Kubra*, vol. 8, p. 61.
104 - *Musannaf Abd al-Razzaq*, vol. 5, p. 479; *al-Isaba fi Tamyiz al-Sahabah*, vol. 5, p. 54; *Ta'rikh Madinat Dimashq*, vol. 38, p. 62.

Al-Hasan ibn Muhammad ibn Ali narrated from his father that it was said to Ali about Ubaydullah ibn Umar: " Ubaydullah ibn Umar is going around wearing a silk robe, holding a toothstick in his hand and saying, 'Tomorrow, when we face one another, Ali will find out what I will do to him!'" Ali responded: "Leave him, his blood is worth no more than a sparrow's."[105]

Zayd ibn Aslam reported that Ubaydullah ibn Umar ibn al-Khattab was killed at Siffin. A man was striking the pegs of his tent into the ground but was unable to drive one of them in. So, the man took Ubaydullah ibn Umar and tied him up to the tent until morning.[106]

Abd al-Rahman ibn Umar

Abd al-Rahman ibn Umar was mentioned by Ibn al-Athir as Abd al-Rahman al-Akbar, the son of Umar ibn al-Khattab, and the brother of Abdullah and Hafsah. Their mother was Zaynab bint Maz'un, the sister of Uthman ibn Maz'un al-Jumahi. He met the Prophet Muhammad (s.a.w.) but did not report anything from him. Abd al-Rahman ibn Umar al-Awsat, Abu Shahmah, was the one who was beaten by Amr ibn al-As in Egypt for drinking alcohol. He was then taken to Medina, where his father, Umar ibn al-

105 - *Al-Isti'ab*, vol. 3, p. 1011; *al-Wafi bi al-Wafayat*, vol. 19, p. 261.
106 - *Al-Isti'ab*, vol. 3, p. 1012.

Khattab, disciplined him as a father would. He then fell ill and died a month later. Mua'mmar narrated this from al-Zuhri from Salim from his father. However, people in Iraq say, "He died under the lash," which is incorrect.[107]

There are several issues worthy of consideration here: Firstly, it does not make sense for a father to discipline his adult son by beating him. Entering the world of accountability makes a person feel responsible and expect to be treated as an adult. Beating, however, implies the opposite of this and defeats the purpose. Whether the beating was private or public, its harm outweighs its benefit.

It is also noteworthy that Umar ibn al-Khattab named not one but three of his sons Abd al-Rahman, and one of his grandsons was also named Abd al-Rahman ibn Abd al-Rahman. Umar ibn al-Khattab had a strong affection for the name "Abd al-Rahman." Though the name is itself beautiful, none of Umar ibn al-Khattab's sons were named "Muhammad," "Ali," "Hasan," or "Husayn," despite them being the leaders of the people of Paradise without any doubt. Umar had eight sons and four daughters. It is also observed that many of the people who opposed Imam Ali

107 - *Usd al-Ghabah*, vol. 1, p. 707.

(a.s.) were named "Abd al-Rahman," including Abd al-Rahman ibn Muljim, Abd al-Rahman ibn Auf, Abd al-Rahman ibn Abi Bakr, Abd al-Rahman ibn Khaldun, and still others in our own time.

Regarding his son Abu Shahmah, who was punished for drinking alcohol, Ibn Hajar al-Asqalani said: “In the story of his son Abu Shahmah, who drank in Egypt and was punished by Amr ibn al-As in private, Umar disapproved of this and brought him to Medina to publicly punish him. Ibn Sa'd reported this, and it was mentioned by al-Zubayr, and Abd al-Razzaq narrated it with a sound chain from Ibn Umar at length. The majority of scholars are of the opinion that the initial punishment already sufficied, and they interpreted Umar's action as going to extremes in disciplining his son, not that the legal punishment is not valid unless done publicly.

In *al-Isabah*, Abu Umar says that Umar had three sons named Abd al-Rahman. The eldest has no narrations attributed to him. The second, nicknamed Abu Shahmah, was the one his father punished for drinking alcohol in Egypt. The third was the father of al-Mujbir, and Ibn Mandah said the Prophet (s.a.w.) nicknamed him Abu Isa. Umar wanted to change it, but he said, "By God, the Messenger of God (s.a.w.) nicknamed me this." Abu

Nu’aym contested this, saying that it was al-Mughirah ibn Shu’bah who said that to Umar. As for Abd al-Rahman, he told his father, "Al-Mughirah nicknamed me this," to which al-Mughirah said, "The Messenger of God (s.a.w.) nicknamed me this."[108]

Umar changed the man's nickname, when it should have been the case that Umar's actions followed those of the Prophet (s.a.w.) and were guided by them. However, he insisted on doing the opposite, claiming that the Prophet (s.a.w.) had already forgiven him. By saying "the Prophet (s.a.w.) has forgiven him," he implies that the Prophet's (s.a.w.) actions are not a decisive proof or a good example to be followed! Does it mean that the Messenger of God (s.a.w.) did what is not permissible?

Ibn Kathir said: "Hurmuzan embraced Islam sincerely and never left Umar's side until Umar was killed. Some people accused him, along with Jufaynah, of conspiring with Abu Lu’lu’ah, and so Ubaydullah killed him, as will be detailed later. It is narrated that when Ubaydullah attacked him with a sword, Hurmuzan said 'There is no god but God,' and Jufaynah was crucified upside down."[109]

In summary, Umar was not blessed with his children.

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108 - *Al-Isabah fi Tamyiz al-Sahaba*, vol. 4, p. 339.
109 - *Al-Bidayah wa al-Nihayah*, vol. 7, p. 88.

Umar's appearance and temperament

It is said of Umar ibn al-Khattab that he was tall, dark-skinned, bald, ambidextrous, and, due to his height, appeared as if he were riding even when on foot. Others have said he was extremely pale with a ruddy complexion, tall, bald, and graying. He used to dye his beard and comb his hair. His birth was four years before the Fijar Wars; he was fifty-five years old, or sixty, or sixty-three and some months – this is the most accurate. Others say sixty-one years old.[110]

In *Ta'rikh Dimashq*, it is related that he was a tall, dark-skinned, bald man who was ambidextrous and died around the age of sixty, though there is disagreement about his age.[111]

Al-Zamakhshari remarked: "Umar was ambidextrous and produced the letter 'Dhad' from both sides of his tongue, a letter akin to 'Jeem' and 'Sheen.'" [112]

One might wonder, what did Umar do with both hands? Was he a blacksmith, a carpenter, or a sailor? He was merely a broker who brought together those who wanted to sell and buy camels, which does not require the use of both hands. Calling it 'work' is a stretch!

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110 - Ibn Athir, *al-Kamil fi al-Ta`rikh*, vol. 3, p. 53.
111 - Ibn Asakir, *Ta`rikh Madinat Dimashq*, vol. 44, p. 478.
112 - Al-Zamakhshari, *al-Kashshaf*, vol. 1, p. 1345.

Ibn Habib al-Baghdadi, listing the cross-eyed people of Quraysh mentions: Umar ibn al-Khattab, Abu Lahab ibn Abd al-Muttalib, Abu Jahl ibn Hisham, Ziyad ibn Abihi, and Hisham ibn Abd al-Malik.[113]

Zarr said: "I went out with the people of Medina on Eid day and saw Umar ibn al-Khattab (may God be pleased with him) walking barefoot, a tall, bald, dark-skinned, ambidextrous man, towering over people as if he were on a mount, wearing a Qatari cloak, saying: 'Servants of God, migrate but do not abandon (your faith).'"

In the *Musannaf* of Abd al-Razzaq, Ziyad ibn Hadir al-Asadi said: "I have never seen a man more dedicated to using the *miswak* than Umar ibn al-Khattab while fasting, but with a withered stick, meaning a dry one."[114]

Al-Suyuti reported that Ibn Asakir narrated from Abu Raja al-Attaridi: "Umar was a tall, hefty man, extremely bald, very white with a reddish tinge, and had lightness in his cheeks. His beard was large with some reddishness at the tips."[115]

Umar's love of leadership:

113 - Muhammad ibn Habib al-Baghdadi, *al-Munammaq*, p. 405.
114 - Abd al-Razzaq, *Musannaf*, vol. 4, p. 201, no. 7485.
115 - Ibid., p. 131.

One of Umar's traits was his love for leadership and his eagerness to triumph in all matters of disagreement.

Ibn Kathir in *al-Mukhtasar* states: "The Messenger of God (s.a.w.) told the delegation from Najran, 'Come to me in the evening, and I will send with you a strong and trustworthy man.' Umar ibn al-Khattab (may God be pleased with him) said: 'I never desired leadership as much as I did that day, hoping to be the one chosen. I hurried to the Zuhr prayer, and after the Messenger of God (s.a.w.) prayed Zuhr, he looked to his right and left. I tried to make myself tall so he would see me, but he kept looking around until he saw Abu Ubaydah ibn al-Jarrah and called him, saying: 'Go with them and judge fairly in their dispute.' Umar said: 'So, Abu Ubaydah got it.'"[116]

Umar admits his own love for leadership on that day, and also on the day of Khaybar he said, "I never desired leadership except on that day." There is much contradiction in Umar's words with his own admission of loving leadership. It has been narrated that the Prophet Muhammad (s.a.w.) said, "By God, we do not appoint to this matter (leadership) anyone who loves it or is eager for it." Based on this, in the view of the Prophet Muhammad (s.a.w.), Umar was not suitable to lead the people because

116 - *Mukhtasar Ibn Kathir*, vol. 1, p. 223.

he loved leadership and was eager for it. His love and eagerness for it reached the extent that he threatened to burn down the house upon the Purified Ones, as stated in the Qur'an.

Shu'bah narrated from Qatadah from Sa'id ibn al-Musayyib who said: "Umar said, 'I would rather eat lizard than chicken.'"[117] No comment!

Abu Nadrah reported that Umar said, "Indeed, God benefits us with the lizard, for it is the food of the majority of shepherds. If I had it, I would eat from it."[118]

Musaddad narrated from Abd al-Rahman ibn Mahdi from Shu'bah from Abd al-Rahman who said: "I asked Muhammad ibn Sirin about entering the bathhouse, and he said: Umar ibn al-Khattab (may God be pleased with him) disliked it.'"[119]

About Umar ibn al-Khattab, it was said that he ordered the recitation of the poem by Labid ibn Rabia, in which he says: "Indeed, fearing our Lord is the best voluntary act / and by the permission of God, I postpone and hurry."[120]

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117 - *Musannaf Ibn Abi Shaybah*, vol. 5, p. 125, no. 24356.
118 - Ibid., p. 124, no. 24354.
119 - *Al-Matalib al-Aliyah*, vol. 2, p. 464, no. 175.
120 - *Hilyat al-Awliya*, vol. 3, p. 369.

He removes "Hasten to the best of deeds" from the call to prayer and orders the recitation of poetry instead!

Khannas ibn Suhaim said: "I was returning with Ziyad ibn Jarir from a church, and in my speech, I said: 'No, by the trust.' Ziyad began to cry so much that I thought I had done something terrible. I asked him: 'Did Umar dislike what I said?' He replied: 'Yes, Umar ibn al-Khattab, the Commander of the Faithful (may God be pleased with him), strongly prohibited swearing by the trust.'"[121]

Umar ibn al-Khattab said: "The pilgrimage months are well known," stating: Shawwal, Dhul-Qa'dah, and Dhul-Hijjah. Regarding those who intended pilgrimage in these months, Umar ibn al-Khattab said: "There is no Umrah in the months of Hajj." When advised about this, he said: "I prefer that the House (Ka'ba) be visited. If Umrah is performed in the months of Hajj, then a person who performs Hajj will never visit the House (again)."[122]

What does it matter to people whether Umar likes the House to be visited or not? Why does he prevent people from performing Umrah in the months of Hajj? Why does he forbid people from something God has permitted, just to suit his own taste?

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121 - Ibid., vol. 4, p. 196.
122 - *Sharh al-Umdah*, vol. 2, p. 382.

Umar ibn al-Khattab was harsh on women and faced negative reactions more than once. They mentioned that he proposed to Umm Kulthum, the daughter of Abu Bakr al-Siddiq via A'ishah, but Umm Kulthum said, "I have no need for him; he is harsh in living and strict with women."[123]

Umar loved to flog people

Al-Haythami narrated from Jabir and Ibn Abbas that the Prophet Muhammad (s.a.w.) said less than a month before his death: "O Muslims, I implore you by God and by the right I have over you, whoever has any grievance against me, let him stand up and seek retribution from me before the retribution of the Day of Judgment." Then an old man named Akasha stood up, crossing the Muslims until he stood before the Prophet (s.a.w.) and said: "May my father and mother be sacrificed for you, had you not urged us by God repeatedly, I would not have come forward. I was with you in a battle and when God granted us victory and supported His Prophet (s.a.w.), as we were leaving, my camel brushed against yours. I got down from my camel, approached to kiss your thigh, and you raised the stick and hit my side. I do not know whether you did it intentionally or meant to hit the camel." The Prophet (s.a.w.) replied: "I

123 - *Al-Kamil fi al-Ta'rikh*, vol. 2, p. 450.

seek refuge in God's majesty that the Messenger of God (s.a.w.) would intentionally hit you. O Bilal, go to Fatimah's house and bring me the cane." Bilal left the mosque, his hand on his head, crying: "This is the Messenger of God (s.a.w.) giving retribution against himself." He knocked on Fatimah's door and said: "O daughter of the Messenger of God (s.a.w.), hand me the cane." Fatimah asked, "O Bilal, what does my father need with the stick when it is neither the day of Hajj nor a day of battle?" Bilal replied: "O Fatimah, you are unaware of what your father, the Messenger of God (s.a.w.), is undergoing. He is bidding farewell to the people, leaving this world, and giving retribution against himself." Fatimah (a.s.) said: "Who would be willing to seek retribution against the Messenger of God (s.a.w.), O Bilal? Tell al-Hasan and al-Husayn to stand up to this man and not let him seek retribution against the Messenger of God (s.a.w.)." Bilal returned to the mosque and handed the stick to the Prophet (s.a.w.), who then gave it to Akasha. When Abu Bakr and Umar (may God be pleased with them) saw this, they stood up and said: "O Akasha, here we are before you, seek retribution from us and not from the Messenger of God (s.a.w.)." The Prophet (s.a.w.) said to them: "Proceed, O Abu Bakr, and you, O Umar, for God knows your place and status." Ali

ibn Abi Talib stood up and said: "O Akasha, I am alive before the Messenger of God (s.a.w.), and I am not pleased that you strike the Messenger of God (s.a.w.). Here are my back and my stomach, take retribution from me with your hand and strike me a hundred times but do not seek retribution from the Messenger of God (s.a.w.)." The Prophet (s.a.w.) said: "O Ali, sit down, for God knows your place and intention." al-Hasan and al-Husayn stood up and said: "O Akasha, do you not know that we are the grandsons of the Messenger of God (s.a.w.), and retribution from us is like retribution from the Messenger of God (s.a.w.)?" The Prophet (s.a.w.) said: "Sit down, O the delight of my eyes, for God will not forget this stance of yours." Then the Prophet (s.a.w.) said: "O Akasha, strike if you are going to strike." Akasha said: "O Messenger of God, you hit me when I was bare on my stomach." The Prophet (s.a.w.) uncovered his stomach, and the Muslims cried out, saying: "Do you see Akasha striking the Messenger of God (s.a.w.)?" When Akasha saw the stomach of the Prophet (s.a.w.), which looked like a cloth, he could not help but fall on it and kiss it, saying: "May my father and mother be sacrificed for you, who would be willing to seek retribution against you?" The Prophet (s.a.w.) said: "Either strike or forgive." Akasha said: "I have forgiven you, O Messenger

of God, hoping that God will forgive me on the Day of Judgment." The Prophet (s.a.w.) said: "Whoever wishes to see my companion in Paradise, let him look at this old man." The Muslims stood up, kissing the space between Akasha's eyes, saying: "Blessed are you! Blessed are you! You have attained high ranks and the companionship of the Prophet (s.a.w.)."[124]

This shows that the Messenger of God (s.a.w.) believed striking one of his own soldiers accidentally with a stick during a battle as an act worthy of retribution, and he offered the struck person the opportunity seek retribution from him in this world before the hereafter, so that he could meet God Almighty without owing anyone anything. Umar ibn al-Khattab was present, as the story indicates, and he even suggested that the struck person seek retribution from him instead of the Messenger of God (s.a.w.). Such a stance should not be forgotten. Did Umar ibn al-Khattab understand the lesson? In other words, if this is the case with a cane, what would the stance be with a whip? And this is the Messenger of God (s.a.w.) who struck a single person unintentionally with a stick and saw it as retribution. How many Muslims did Umar hit with his whip in front of their relatives, without apologizing to any

124 - *Majma' al-Zawa'id al-Haythami*, vol. 9, pp. 27-28.

of them? If the Messenger of God (s.a.w.), who is closer to the believers than their own selves, did not justify hitting one man with a single strike, then how could Umar justify hitting Muslims for ten years with his ever-present whip, without ever differentiating between men and women?

Ibn Taymiyyah said: "Umar ibn al-Khattab (may God be pleased with him) disciplined with the whip, and when it came to legal punishments, he called for the scourge.[125]
Here are some instances from Umar's use of the whip:
Al-Razi states: "As for the tradition that Umar ordered Anas to write a contract of emancipation with Sirin Abu Muhammad ibn Sirin, but he refused. Umar then raised his whip and beat him, citing the verse 'Manumit them with the permission of their owners and give them their due compensation' (24:33) and swore that he would indeed write the contract. If it had not been obligatory, his beating with the whip would have been unjust. No one among the Companions objected to Umar's actions, so this was considered a consensus. However, most jurists said that this verse was merely a recommendation, as apparent in the sayings of Ibn Abbas, al-Hassan, al-Sha'bi, and this view was held by Malik, Abu Hanifa, Shafi'i, and al-

125 - *Majmu' al-Fatawa Ibn Taymiyya*, vol. 28, p. 348.

Thawri. They argued for this on the basis of the Prophet's saying, 'The property of a Muslim is not lawful except with his consent', and that there is no difference whether one requests writing or selling in the atonement, so as it is not obligatory, so is the writing, and this is the way of transactions by consensus."[126]

See how he has made the silence of the Companions a legal argument as if the rulings of the divine law must revolve around the companions' mood. People have authority over their wealth and properties, and they act upon them as they see fit. Neither Umar nor anyone else has the right to force them to perform a specific action, unless it is related to an important matter in the lives of Muslims, and even then this would only be out of necessity. Look at al-Razi's statement, "Had it not been obligatory, his beating with the whip would have been unjust," as if it was not unjust! In fact, it is doubly unjust because it came from a man who used his position to humiliate people and force them to do what they dislike. But the narrators and interpreters of the nation suffered, as the Jews and Christians did before them, from holding the weak accountable but not the strong. Interference in personal affairs is detestable, and coercing

126 - *Tafsir al-Kabir*, vol. 23, p. 189; *Tafsir al-Samarqandi*, vol. 2, p. 511; *Tafsir al-Sam'ani*, vol. 3, p. 527; *Tafsir al-Qurtubi*, vol. 12, p. 245; al-Jassas, *Ahkam al-Qur'an*, vol. 5, p.180.

people into doing what they dislike is detestable, but when such detestable acts are done by someone in the position of the caliphate, their acceptance becomes a matter of consensus in the blink of an eye, or even closer!

In the *Musannaf* of Abd al-Razzaq we find the story of a man who went to seek a legal ruling from Umar: "...I came to Umar ibn al-Khattab to ask him, and I found with him, when I arrived, a man with a fair, delicate face, and it was Abd al-Rahman ibn Awf. I asked Umar, and he turned to Abd al-Rahman and said: 'Do you think a sheep would suffice him?' He said: 'Yes.' So he ordered me to slaughter a sheep. We stood up to leave, and my companion said: 'The Commander of the Faithful did not do well to give you a legal ruling until he asked the man.' Umar heard his words, raised his whip, and beat him, then turned to me to beat me. I said: 'O Commander of the Faithful, I did not say anything, it was he who said it...!'"[127]

Qubaysah said: "I said I did not remember the verse in *Surah al-Ma'idah* 'Let two just men among you judge' when Umar heard what I said, he suddenly came to us with the whip, beat my companion with it, saying: 'Did you kill the game in the sanctuary and make a foolish legal ruling?' Then he turned to me to beat me, and I said: 'O Commander

127 - *Musannaf Abd al-Razzaq*, vol. 4, p. 406.

of the Faithful, I do not permit you anything that God has forbidden you in relation to me.'"[128]

It is narrated from Abu Wa'il that Ibn Mas'ud saw a man letting his garment trail and told him to lift it. The man said to Ibn Mas'ud, "And you, Ibn Mas'ud, lift your garment too!" Ibn Mas'ud replied, "I am not like you. My legs are thin, and I lead people in prayer." When Umar ibn al-Khattab heard this, he came to the man and beat him with the whip, saying: "Do you argue with Ibn Mas'ud? Do you argue with Ibn Mas'ud?"[129]

Ibn Taymiyyah said: "It is authentic that Umar ibn al-Khattab used to beat people's hands to make them eat during daylight hours in Rajab, saying "Do not make it resemble Ramadan.'"[130]

This contradicts the saying of God, "There is no compulsion in religion." (2:256)

It is narrated that Umar saw a young man walking slowly and asked him, "Are you sick?" The young man replied,

128 - *Al-Durr al-Manthur*, vol. 3, p. 191.
129 - *Sharh al-Umdah*, vol. 4, p. 366.
130 - *Majmu' al-Fatawa Ibn Taymiyya*, vol. 25, p. 291.

"No, O Commander of the Faithful." Umar then beat him with the whip and ordered him to walk briskly.[131]

Did the Messenger of God (s.a.w.) intervene in people's personal lives like this? What harm does it do to people if a person walks as he wishes, as long as he does not transgress God's limits and poses no danger or harm to the lives of Muslims? And did the Messenger of God (s.a.w.) beat anyone with the whip for their opinions? Isn't that a violation of the sanctity of a Muslim? Whoever claims that this approach is consistent with the Sunnah of the Prophet (s.a.w.) and the mercy of Islam has indeed made a grave error.

Consider the following story that Ma'mar narrates from Ibn Tawus, who narrated from his father, who saw Umar ibn al-Khattab see Yazid ibn Abi Sufyan expose his belly, saw clean skin, raised the whip, and said, "Is this the skin of an infidel?" Someone said to him that the land of Syria is a land of good living, so he remained silent.[132]

Abd al-Razzaq in his *Musannaf* and Ibn al-Durays narrate from Ibrahim al-Nakha'i: "There was a man in Kufa seeking the books of Daniel and that kind of thing. A letter

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131 - *Tasir Ibn Kathir*, voil. 3, p. 433; *Mukhtasar Ibn Kathir*, vol. 2, p. 844. Al-Albani cites this in his discussion of the tradition "Walking quickly deprives the believer of dignity" in *Silsilat al-da'ifah*, vol. 1, p. 132.

132 - Al-Jami', Vol. 11, p. 86, No. 19995.

from Umar ibn al-Khattab came about him, and he was brought before him. The man said, 'I do not know why I was brought.' When he entered Umar's presence, Umar raised the whip and began reciting *Surat al-Hijr* until he reached 'the heedless,' and I realized what he meant. I said, 'O Commander of the Faithful, let me go, by God, I do not keep any of those books save that I have burned them,' and then he let him go."[133]

From Wabrah: Umar saw Tamim al-Dari praying after Asr and beat him on the head with the whip. Tamim said to him: "O Umar, you beat me for a prayer I prayed with the Messenger of God (s.a.w.)!" Umar replied: "O Tamim, not everyone knows what you know."[134]

About Abu Hurayrah: Umar saw a beggar and said, "Give him something." Then he saw a bag full of bread under his arm and said, "You are not a beggar but a trader," then beat him with the whip.[135]

Sa'id ibn Amir ibn Hudhaym came to Umar ibn al-Khattab, and when he arrived, Umar raised his whip and beat him. Sa'id said, "Your flood came before your rain. If you punish us, we endure it; if you forgive us, we are grateful; if you reprimand, us we accept it." Umar asked, "Why are you

133 - *Al-Jami'*, vol. 11, p. 86, no. 19995.
134 - *Al-Durr al-Manthur*, vol. 4, p. 497.
135 - *Siyar A'lam al-Nubala*, vol. 2, p. 448.

late with the tax?" Sa'id replied, 'You ordered us not to charge the farmers more than four dinars, so we do not charge them more than that, but we grant them a delay until their harvests are complete." Umar said, "I will not remove you from your position as long as I live."[136]

They narrate that Umar ibn al-Khattab was impressed with Umayr ibn Sa'd and considered him exceptional. He once sent him to lead an army toward Syria. Umayr came as a delegate and said, "O Commander of the Faithful, there is a city between us and our enemy called 'Arab al-Sus'. They spy on us and harm our cause." Umar said, "When you reach them, give them a choice to move from their city to such and such place and give them two sheep for every sheep, two cows for every cow, and double of everything else. If they agree, give them that; if they refuse, announce war against them and then give them a year's grace." Umayr said, "O Commander of the Faithful, write your promise regarding this." So Umar wrote his promise. Umayr sent it to them, they refused his offer, and after a year, he fought them. It was said to Umar that Umayr had destroyed Arab al-Sus and killed its inhabitants, so Umar became enraged at him. Then Umayr came as a delegate with some companions. When he arrived, Umar beat him

136 - *Taysir bi Sharh al-Jami' al-Saghir*, vol. 2, p. 421.

with the whip saying, "You destroyed Arab al-Sus," without saying anything else. Then Umayr told his men to remove their helmets. Umar said, "Remove your helmets; let your mothers mourn you, for you don't deserve them." The army removed their helmets. Then Umayr said, "Take off your turbans," and Umar echoed, "Take off your turbans." They took off their turbans. Umayr then said, "Roll up your sleeves." When they did, it became evident that they were all feverish and sick. Umar exclaimed, "By God, if you were not sick, I would have severely punished you." Then he went inside his house. Umayr asked for permission to enter, which was granted. Umayr said to Umar, "Do you allow me to read your written decree about Arab al-Sus?" Umar remembered and said, "Why didn't you tell me while I was hitting you?" Ameed replied, "I didn't want to reprimand you." Umar said, "May God forgive you, if it had been anyone else, they would have surely reminded me." [137]

Ibn Sa'd, in his biography of Sulaym ibn Abd al-Aziz al-Sulami: “Abu Shajara's mother was the poetess al-Khansa. He converted to Islam with his mother, then apostatized during Abu Bakr's time and fought against Muslims. Al-Mubarrad in al-Kamil said he was one of the Arab's bravest

137 - *Ta’rikh Madinat Dimashq*, vol. 21, p. 164.

warriors and was known during the Apostasy for his verses:

‘O you, overwhelmed by the multitude of his people,
And your share among them is to be humiliated and subjugated.
Ask the people about us every day of adversity,
When we meet, fully armed and undaunted.’

And in it, he says:

‘I withdrew my spear from Khalid's troop,
And I hope after that to live a long life.’

Then he converted to Islam again and came to Umar, saying, "I am Abu Shajara al-Sulami, give me something." Umar said, "Aren't you the one who said 'I withdrew my spear,' then beat him with the whip. He escaped as an enemy and mounted his camel, saying:

'Abu Hafs has been stingy with his gifts to us,
And every confused one has a day of clarity.
He kept beating me until I yielded to him,
And the compassion of some of the people intervened.'"[138]

Al-Sarkhasi said: "..When Umar ibn al-Khattab saw Talha ibn Ubaydullah wearing a dyed garment after assuming Ihram, he beat him with the whip. Talha said, 'Do not

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138 - *Ta’rikh Madinat Dimashq*, vol. 46, p. 488; *Siyar A’lam al-Nubala*, vol. 2, p. 560.

hurry, O Commander of the Faithful, it is just dirt.' Umar replied, 'Yes, but those who see you afterwards will not know that and will return to their tribes saying, "I saw Talha wearing a dyed garment in Ihram," and people will reproach you for that.'"[139]

Muhammad, may God have mercy on him, said that there was consensus among the Companions on our doctrine. "Umar would not be approached by a man who divorced his wife three times without beating him with the whip."[140]

Hisham ibn Urwah narrated that Kulab ibn Umayya participated in a campaign during Umar's caliphate. His father composed the following verses:

"When the dove cries, it is a call to war,

Summon Kulab.

You left your father trembling,

And your mother unable to drink."

When Umar heard this, he summoned Kulab. When he arrived, Umar beat him with the whip, saying: "Is fighting more important than your parents? Is fighting more important than your parents?"[141]

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139 - *l-Isabah*, vol. 3, p. 168, no. 3443.
140 - *Al-Mabsut al-Sarakhsi*, vol. 4, p. 8.
141 - *Al-Gharra al-Munifa*, vol. 1, p. 154; *Ithar al-Insafr*, vol. 1, p. 168.

Umar's whip did not only threaten people's skin but appears to have had a supernatural authority and creative power that even Musa's (Moses) staff did not achieve. Al-Razi in his Tafsir said: An earthquake occurred in Medina, Umar struck the ground with the whip and said, "Be calm by the permission of God." It calmed down, and no earthquake occurred in Medina after that.[142]

Yet, it remains puzzling that Umar ibn al-Khattab, who stoppoed an earthquake with a single strike of his whip, could not stand for a moment before the polytheists in battle! History records only his repeated flight!

Hamid ibn Hilal said: "Ubaydullah ibn Umar entered his brother Abdullah's place, who offered him Tharid with meat. Ubaydullah said,'I will not eat it until you put fat in it!' Abdullah replied, 'Don't you know that your father forbade this?' The people said, 'Feed your brother.' Abdullah then added fat, and while they were eating, Umar entered and struck Ubaydullah with the whip. He then tried to hit the servant girl, who said, 'What is my fault? I was just following orders.' Umar left without saying anything to Abdullah.[143]

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142 - *Makarim al-Akhlaq*, vol. 1, p. 82, no. 242.
143 - Al-Jami', Vol. 11, p. 86, No. 19995.

Chapter 2

Narrations on the merits of Umar

Among the scholars of traditions, there are those who believe killing of those who disparage Umar is justified.

Sa'id ibn Abd al-Rahman ibn Abzah said, "I asked my father, 'What if you saw someone insulting Abu Bakr, what would you do?' He replied, 'I would strike his neck!' I asked, 'And Umar?' He said, 'I would strike his neck!' I asked, 'And Uthman?' He said, 'That is a matter of disagreement.'" Ibn Uyaynah narrated something similar from Khalf ibn Hawshab from Ibn Abza.[144]

You see how the questioner stopped at Uthman and did not proceed to Ali (a.s.) because if they did, they would risk issuing a judgment against many Companions and Successors who insulted, cursed, and reviled Ali. This alone shows how little integrity and honesty there is among those who passed down the traditions! Stopping at Uthman implies that Ali's honor is fair game. If someone insults him, it is considered a matter of disagreement, and what is disagreed upon cannot be used as proof. Thus, insulting Umar ibn al-Khattab in Islam deserves death, even though Umar worshipped idols for more than thirty years, while those who insult Ali (a.s.), who never prostrated to an idol

144 - *Musnad Ishaq ibn Rahawayh*, vol. 3, p. 729, no. 1334.

for a moment, are absolved of blame. Where then is the value of monotheism? Indeed, Abu Bakr himself would not accept killing someone for insulting him. Al-Subki narrated in the hadith of Abu Barzah, "I was once with Abu Bakr when he got angry at a man" - Qadi Ismail and others narrated in this hadith that he insulted Abu Bakr, and al-Nasa'i narrated, "I came to Abu Bakr who had harshly reprimanded a man" and the man answered im back. I said, "O Caliph of the Messenger of God, let me strike his neck." He said, "Sit down, for that is only for the Messenger of God (s.a.w.).'"[145]

They narrated from the Messenger of God (s.a.w.) that he said, "Gabriel just came to me, and I asked him, 'O Gabriel, tell me about the virtues of Umar ibn al-Khattab in heaven!' He said, 'O Muhammad, if I were to tell you about Umar's virtues in heaven for as long as Noah remained among his people, a thousand years minus fifty, Umar's virtues would not be exhausted, and Umar's litany of deeds is equivalent to a single good deed from Abu Bakr's litany."[146]

Even if Umar's entire life were filled with good deeds, moment by moment, it would suffice to describe them in a duration equal to his lifetime. So how does the phrase "as

145 - *Fatawa al-Subki*, vol. 2, p. 582.
146 - *Al-Fawakih al-Dawani* (Beirut: Dar al-Fikr, 1415), vol. 1, p. 103.

long as Noah remained among his people" become insufficient to describe them? Especially considering that Umar ibn al-Khattab spent most of his life bowing to idols, and God Almighty has said that the polytheists are impure (9:95). Was Umar also virtuous during his days as a polytheist? Or is he exempt from the rule, meaning that "All polytheists are impure, except Umar ibn al-Khattab"? Since God's saying, "Indeed, the polytheists are impure," means every polytheist is impure during their polytheism, and since the speaker is God, there can be no overruling this. Therefore, Umar ibn al-Khattab during his days as a polytheist was impure too, and this is indisputable. Since his polytheism lasted more than thirty years, it is illogical to consider it virtuous. After his conversion to Islam, there are situations that require consideration and legitimate questions. Can it be considered a virtue of Umar that he fled during the Battle of Uhud? Or that he fled during the Battle of Hunayn? Or that he fled during the Battle of Khaybar, causing his companions and himself to be cowardly? Or that he was scared during the Battle of the Trench by the battlecry of Amr ibn Abd Wudd? And that he was quick to insult, curse, and abuse, which is the epitome of bad manners?[147] And that he intended to burn

147 - As Ibn Abi al-Hadid mentions, see below.

Fatimah's house? There are other matters we will address later in the book, God willing. God spared the believers the fight through Ahmad ibn Hanbal. His son Abdullah said, "My father said: 'This hadith is false and fabricated, disregard it.'" And in al-Fawa'id: "The tradition that he (s.a.w.) said to Gabriel, 'Tell me about the virtues of Umar in heaven,' and he said, 'O Muhammad, if I were to tell you about Umar's virtues in heaven for as long as Noah remained among his people, a thousand years minus fifty years, Umar's virtues would not be exhausted, and Umar's litany of deeds is equivalent to a single good deed from Abu Bakr's litany.' Narrated by al-Hasan ibn Arfah from Ammar as a tradition. Ahmad ibn Hanbal said, 'It is fabricated.'[148] In al-La'ali: "It was reported by Abu Nu'aim in the virtues of the Companions. I said: 'So what if Abu Nu'aim reported it? It is not like this that one can follow up on someone who said it is fabricated.'"[149] And also in al-La'ali: "Ahmad ibn Hanbal said it is fabricated: I do not know Ismail, and al-Azdi said he is weak, and Ibn Hibban said he narrates fabrications that are undoubtedly fabricated. And in al-Ilal al-Mutanahiya: 'Abu al-Fath al-Azdi said Ismail is weak.' Abu Hatim said: 'al-Walid is

148 - *Ilal al-Hadith*, vol. 2, p. 385.
149 - *Al-Fawa'id al-Majmu'a fi al-Ahadith al-Mawdu'a*, vol. 1, p. 337.

unknown; and Ibn Hibban said: He used to narrate fabrications that are undoubtedly fabricated.'"[150]

Accounts of the virtues of Umar:

Shafi al-Asbahi said: "I heard Abdullah ibn Amr saying, 'I heard the Messenger of God (s.a.w.) saying: "There will be twelve Caliphs after me. Abu Bakr al-Siddiq will not last long after me, and the owner of the millstone of the Arabs will live honorably and die a martyr." It was asked, "Who is he, O Messenger of God?" He said, "Umar ibn al-Khattab."'"[151]

If that is the case, why didn't the two men (Abu Bakr and Umar) refer to this on the day of Saqifah? And how was this speech unknown to Ali and Fatimah (a.s.)?

Al-Suyuti said: "Al-Tirmidhi and al-Hakim have narrated, and al-Hakim has authenticated, a tradition from Uqbah ibn Amir who said: "The Messenger of God (s.a.w.) said, 'If there were to be a prophet after me, it would have been Umar ibn al-Khattab.' Al-Tabarani narrated this from Abu Sa'id al-Khudri and Usamah ibn Malik. Ibn Asakir narrated it from the hadith of Ibn Umar."[152]

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150 - *Al-La'ali al-Masnu'a*, vol. 1, p. 277.
151 - *Al-Ilal al-Mutanahiyah*, vol. 1, p. 195.
152 - *Al-Ahad wa al-Mathani*, vol. 1, p. 96, no. 67.

If this is true, then it is permissible for prophets to worship idols for decades because Umar ibn al-Khattab, who worshipped idols for decades, is still deemed worthy of prophethood. However, idol worship is impure, as evidenced by God's saying, "Indeed, the polytheists are impure." Thus, the candidate for prophethood is impure! Meanwhile, there might exist someone who never worshipped idols but rather believed in the oneness of God and avoided idols, yet is not considered for prophethood, making the non-candidate pure and the candidate impure. This is something that even the simplest of people would not accept as reasonable; how disappointing for the narrator and those who believe him! Then, how do they deal with what is narrated in the *Sahih* and other books of traditions about the Prophet's (s.a.w.) saying to Ali, "You are to me as Aaron was to Moses, except there is no prophet after me"?[153] In light of this hadith, who could be a prophet after him if the door to prophethood were open!

It is reported that the Prophet (s.a.w.) said: "When Umar ibn al-Khattab converted to Islam, Gabriel came to me and said: 'The inhabitants of heaven rejoice over Umar's conversion.'"[154] Al-Manawi said: "This is because the

153 - *Sunan al-Tirmidhi*, vol. 5, p. 619.
154 - *Al-Fayd al-Qadir Sharh al-Jami' al-Saghir*, vol. 5, p. 381, no. 7377.

Prophet said: 'O God, strengthen Islam with Abu Jahl or Umar.' Umar awoke and converted, then Gabriel came and informed the Prophet of this." In *Illal al-Tirmidhi*, it is narrated from al-Hibr that the Prophet (s.a.w.) saw Umar wearing a white garment and said: 'Wear new clothes, live honorably, and die a martyr.' In *Fada'il al-Sahabah* (where it is narrated by Ibn Abbas), al-Hakim said: 'It is authentic.' Al-Dhahabi refuted it in *al-Talkhis*, saying Abdullah ibn Kharash, one of its narrators, was weakened by al-Daraqutni, who said in *al-Mizan*: Abu Zar'ah said: "It is nothing." Abu Hatim said: "His reports are worthless." al-Bukhari said: "His narrations are rejected." Then he listed this report among his fabrications."[155]

As for the tradition: "If I were not sent among you, Umar would have been." Al-Suyuti said: "Its chain of transmission includes a known fabricator."[156]

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155 - Ibid.,

156 - In *Kanz al-Ummal*, vol. 11, p. 266, no. 32762, we read: "If there were to be a prophet after me, it would have been Umar." This was said by the Prophet to Umar. [Al-Khatib is a narrator of Malik and Ibn Asakir - from Ibn Umar, and his traditions are rejected (*munkar*)]. Tradition no. 32763 states, "If I were not sent among you, Umar would have been sent." [Ad-Dhawqalani said it is strange (*gharib*) - from Uqbah bin Amir, Ad-Dhawqalani from Bilal bin Rabah, who said it's not well-preserved, and Ibn al-Jawzi included them in his register of fabricated traditions]. In *al-Mughni an Hamal al-Asfar*, vol. 2, p. 833, no. 3061 states, "If I were not sent to you, O Umar, you would have been sent." [Abu Mansur al-Daylami in *Musnad al-Firdaws* from the hadith of Abu Huraira, which is unacknowledged. The well-known narration is from Uqbah bin Amir, "If there had been a prophet after me, it would have been Umar ibn al-Khattab." Narrated by al-Tirmidhi, who considered it good, and reported by Ibn Adi with the wording "If I were not sent among you, Umar would have been sent among you." Narrated from two routes, one of which

Hence, there is no need for us to delve further into these concocted narrations.

Ibn Abbas said: "Umar ibn al-Khattab was laid on his bed, surrounded by people praying and supplicating before he was lifted, and I was among them. I was suddenly taken by the shoulder from behind, and when I turned, it was Ali ibn Abi Talib. He prayed for mercy upon Umar and said: 'There is no one I would rather meet God with deeds like yours. By God, I always thought God would place you with your two companions, because I often heard the Messenger of God (s.a.w.) say, 'I went with Abu Bakr and Umar, I entered with Abu Bakr and Umar, and I left with Abu Bakr and Umar.' I always thought God would place you with them.'"[157]

Such narratives are attributed to Ali ibn Abi Talib (a.s.), but authentic traditions show otherwise. How could Ali say such a thing when his Sermon of Shaqshaqiya is so emphatically opposed to it! But those devoid of integrity and honesty do not care what they bring forth, suddenly transforming into Ali ibn Abi Talib and attributing to him what they try to confuse his followers with. They forget

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includes Abdullah ibn Waqid al-Harrani, whose reports are disregarded, and the other includes Rashidin bin Sa'ad, who is said to have mixed up the text. It was also reported from the tradition of Bilal, which includes Zakariya bin Yahya, who is a known liar].

157 - *Musnad Ibn al-Mubarak*, p. 157.

that his followers do not take their religious guidance from anyone except the Messenger of God and his chosen family, who are the most knowledgeable of this nation, and whoever clings to them will never go astray. Nothing has been transmitted from Ali in the books of his followers that lends legitimacy to the instigators of the events of Saqifah. Instead, he continued to complain to God about the injustice of Quraysh toward him and left this world without retracting a single bit from his position. This tradition (and others like it) is nothing less than an inditement of its proponents.

Ibn Abbas said: "The Messenger of God (s.a.w.) said: 'Gabriel (A.s.) came to me and said: "Send greetings to Umar and tell him that his satisfaction is a decree and his anger is dignity."'"[158] This is also in *al-Mu'jam al-Awsat*, and al-Tabarani said specifically here: "No one narrated this tradition from Zayd al-Ami except Jarir ibn Hazm, and Khalid ibn Yazid al-Ami is alone in narrating it from him."[159]

Umar was content to flee from battle more than once, so does fleeing become a decree? He was furious during the attack on Fatimah's house; is this considered honor, when

158 - *Al-Mu'jam al-Kabir*, vol. 21, p. 48.
159 - *Al-Mu'ajm al-Awsat.*, vol. 6, p. 242.

God Almighty informed His Prophet (s.a.w.) that He becomes angry when Fatimah (a.s.) is angry and is pleased when she is pleased? Think deeply and reflect to see how the hadith was taken from Fatimah and attributed to Umar! Ibn Sa'd narrated from Bistam ibn Muslim who said: "The Messenger of God (s.a.w.) said to Abu Bakr and Umar, 'No one shall rule over you after me.'"[160]

If this is true, then why was Usamah ibn Zayd appointed over them at the end of the Prophet's blessed life? Is this conceivable? Is it conceivable that the Prophet (s.a.w.) would say this to them publicly and then appoint Usamah ibn Zayd over them, as in the well known account? Al-Bukhari said: "Narrated by Musaddad [...] from Ibn Umar who said the Messenger of God (s.a.w.) appointed Usamah over a group and they criticized his leadership. He said, 'If you criticize his leadership, you criticized his father's leadership before him. By God, he was fit for leadership, and he was one of the dearest people to me, and this is one of the dearest people to me after him.'"[161] Then think about the Prophet's saying, "If you criticize his leadership, you criticized his father's leadership before him." It shows that they saw no harm in criticizing the Prophet's (s.a.w.) words

160 - *Tahdhib al-Tahdhib*, vol. 12, p. 468; *Tahdhib al-Kamal*, vol. 35, p. 250; *al-Isabah fi Tamyiz al-Sahabah*, vol. 8, p. 56.
161 - *Al-Tabaqat al-Kubra*, vo. 3, p. 211; *Musannaf Ibn Abi Shaybah*, vol. 6, p. 351.

and actions after the revelation of, " But no, by your Lord! They will not believe until they make you a judge in their disputes, then do not find within their hearts any dissent to your verdict and submit in full submission" (4:65).

Urwah narrated from A'ishah who said: "The Messenger of God (s.a.w.) was sitting when we heard noise and children's voices. He stood up and saw an Abyssinian woman dancing with children around her. He said, 'O A'ishah, come and see.' I came and placed my chin on the shoulder of the Messenger of God, peeking between his shoulder and his head. He asked me if I was satisfied, and I kept saying no to see my status with him. When Umar arrived, the people scattered from her. The Messenger of God (s.a.w.) said, 'I see the devils of jinn and men fleeing from Umar.' A'ishah said, 'Then I went back.'"

But the devils of Quraysh did not flee from him at Uhud, and Amr ibn Abd Wudd did not flee from him on the day of the Trench, and the devils did not flee from him on the day of Khaybar, and Hawazin did not flee from him. These were the major battles in Islamic history. Look at the narrator's lack of piety, claiming that the Messenger of God watched so-called "devils" engage in falsehood, not caring about his presence but then were suddenly concerned by

Umar's arrival, as if the Messenger of God (s.a.w.) was less significant than a man who bowed to idols for decades! Look at them claiming that the Messenger of God (s.a.w.) encouraged one of his wives to watch dancing and singing. If it were said that Umar ibn al-Khattab sat watching singing and dancing with one of his wives, they would surely say, "Monstrous is the utterance that comes out of their mouths, and they say nothing but a lie" (18:5).

Al-Suyuti said: "Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated from Zayd ibn Aslam regarding the verse “Is he who was lifeless, then We gave him life and provided him with a light by which he walks among the people, like one who dwells in a manifold darkness which he cannot leave?” (6:122). He said: 'It was revealed about Umar ibn al-Khattab and Abu Jahl ibn Hisham. They were both dead in their misguidance. God revived Umar with Islam and honored him, while He confirmed Abu Jahl in his misguidance and death.' This is because the Messenger of God (s.a.w.) prayed, 'O God, honor Islam with Abu Jahl ibn Hisham or Umar ibn al-Khattab.'"[162]

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162 - *Sahih al-Bukhari*, vol. 4, p. 1551, no. 4004; see also *Sahih Muslim*, vol. 4, p. 1884.

Where was this honor during the Prophet's (s.a.w.) life? Where was Umar ibn al-Khattab when Amr ibn Abd Wudd was calling out and challenging the Muslims to single combat?

Ibn Ashur cites the tradition: 'There might be divinely inspired men in the nations. If there is anyone in my nation, it is Umar ibn al-Khattab.'"[163]

Al-Alusi narrated from Ibn Jarir through Muhammad ibn Ishaq that "the Prophet (s.a.w.) said, upon the revelation of this verse: 'If a punishment descended from heaven, none would be saved except Umar ibn al-Khattab and Sa'd ibn Mu'adh, due to his saying, "I would have preferred more killing."' Ibn Mardawayh narrated from Ibn Umar, but did not mention Sa'd ibn Mu'adh."[164]

But the Qur'an says, "And God would not punish them while you, [O Muhammad], are among them" (8:33), not "while Umar is among them", indicating that this narration has been fabricated. Then, what slaughter are they talking about? And are they able to name even one warrior that Umar ibn al-Khattab killed in battle?

According to al-Tha'alibi, most narrations regarding the reason for the revelation of the verse suggest that 'Abd al-

163 - *Al-Durr al-Manthur*, vol. 3, p. 352.
164 - *Al-Tahrir wa al-Tanwir*, vol. 1, p. 1940.

Rahman ibn 'Awf donated four thousand dirhams and retained an equal amount. It is also said that it was Umar ibn al-Khattab who donated half of his wealth.[165] Regarding Umar ibn al-Khattab, companions and female companions testified to his stinginess and his withholding of charity. If he had been generous in the pre-Islamic period or in Islam, he would have been renowned for it. Muhammad ibn Habib al-Baghdadi named the Arabs who were generous in the pre-Islamic and Islamic periods but did not mention a single 'Adawi, neither Umar nor others from his tribe.

Ibn Kathir narrated from Qays ibn Hajjaj who said: “When Egypt was conquered, its people came to Amr ibn al-'As, who was the commander there, and said, "O Commander, our Nile has a tradition without which it does not flood!" He asked, "What is that?" They replied, "On the twelfth night of this month, we take a virgin girl, pleasing her parents, and adorn her with the best jewelry and clothes, then throw her into this Nile." Amr responded, "This will not happen in Islam. Islam abolishes what came before it." The people stayed and the Nile did not flood until they contemplated leaving. Amr wrote to Umar ibn al-Khattab about this, who replied, "You did right. I have sent you a

165 - *Ruh al-Ma'ani*, vol. 10, p. 35.

letter inside this letter; throw it into the Nile." When Amr received Umar's letter, he found a note inside saying, "From the servant of God, Umar, Commander of the Faithful, to the Nile of Egypt's people. If you only flow on your own, then do not flow. But if it is God, the One, the Conqueror, who makes you flow, we ask God to make you flow." After throwing the note in the Nile, they woke up on Saturday to find that God had made the Nile rise sixteen cubits in one night, ending that tradition for the people of Egypt to this day. This was narrated by the Hafiz Abu al-Qasim al-Lalika'i in his book *Kitab al-Sunnah*.[166]

It appears that Umar ibn al-Khattab learned the language of rivers, and it seems the Nile understands Hijazi Arabic and knows Umar's handwriting, without needing a translator! But Umar's years were years of drought in Medina, including the year of al-Ramada. Why didn't he address the sky, saying, "If you only rain on your own, then withhold, but if it is God, the One, the Conqueror, who sends you, then rain!"?

The question remains: Is this behavior typical of all the world's rivers or specific to the Nile? It seems the Nile had a strong desire for virgin girls on the twelfth night precisely, before the invention of the clock! However, the

166 - *Tafsir al-Tha'alabi*, vol. 2, p. 144.

Egyptian revolt against 'Uthman had a profound impact on the Umayyads and their followers, leading them to slander the Egyptians and attribute to them characteristics incompatible with the spirit of true Islam. These slanders still appear in literature, both poetry and prose. Egyptians are just like any other people, with oppressors, moderates, and those who excel in goodness, including Muslims and non-Muslims.

Ibn Kathir said: “What shows this to be true is what al-Bukhari reported from 'Abdullah ibn Umar, who said: ‘I never heard Umar say he thought something was so unless it turned out as he thought. Once, while Umar ibn al-Khattab (may God be pleased with him) was sitting, a handsome man passed by. He said, "Either my guess is wrong, or this man remained on his religion in the pre-Islamic era, or he was their soothsayer. Bring me the man!" When summoned, Umar said to him, "I have never seen a Muslim greeted as you were today." The man replied, "I am obliged to tell you." He said, "I was their soothsayer in the pre-Islamic era." Umar asked, "What was the most astonishing thing your *jinn* told you?" The man replied, "Once in the market, my *jinn* came to me, frightened, and said, 'Have you not seen the *jinn* in despair, hopeless after their setback, following the she-camels and their riders?'

Umar said, "True; while I was asleep near their idols, a man came with a calf and slaughtered it. Then a caller shouted, louder than I ever heard, saying, 'O ignorant one! A successful matter, a clear-speaking man says: There is no god but God.' The people got up, and I said, 'I will not leave until I understand this.' Then he called again, and shortly thereafter, it was said, 'This is a prophet.'" (This is the wording of al-Bukhari, and al-Bayhaqi narrated something similar).[167]

This story implies that Umar was aware of the Prophet's (s.a.w.) mission, so why did he insist on remaining in idolatry for all those years? And why did he torture slave women who embraced Islam? Also, do not overlook that the narrator is Abdullah ibn Umar! Abdullah ibn Umar ibn al-Khattab is narrating about his own father Umar ibn al-Khattab.

Regarding God's verse "…and no elderly person advances in years, nor is anything diminished of his life…" (35:11), Sa'id ibn al-Musayyib said: When Umar ibn al-Khattab was stabbed, Ka'b said, "If only Umar had prayed to God to delay his appointed time, He would have." People said, "Glory to God! Doesn't He say 'when their time comes, they shall not defer it by a single hour nor shall they advance

167 - *Mukhtasar Ibn Kathir*, vol. 3, p. 369.

it'?" Ka'b replied, "Doesn't God also say '…and no elderly person advances in years, nor is anything diminished of his life…'" Al-Zuhri then said, "We believe that this can delay death unless the appointed time has come, at which point it cannot be delayed."[168]

Ka'b al-Ahbar, a Jewish scholar, mocks the Muslims, saying, "If Umar had prayed to God, He would have postponed his death." He said this about Umar after telling him, "Prepare yourself, for you will be killed in three days." How did Ka'b al-Ahbar know when Umar would be killed if not for being privy to the conspiracy to kill him?

Al-Baghawi, in his interpretation of the verse "Those who have faith in Allah and His messengers—it is they who are the truthful…" said, "the truthful means those who are abundantly honest." Mujahid said, "Everyone who believes in God and His Messenger is truthful," and recited this verse. Al-Dahhak said, "They are eight individuals from this nation who preceded others in embracing Islam in their time: Abu Bakr, Ali, Zayd, Uthman, Talha, Zubair, Sa'd, and Hamza, and the ninth is Umar ibn al-Khattab. May God be pleased with them all. God included him among them for His knowledge of Umar's sincere intention."[169]

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168 - *Tafsir al-San'ani*, vol. 3, p. 369.
169 - *Tafsir al-Baghawi*, vol. 1, p. 38.

After worshipping idols for over thirty years, burying his daughter alive, harming Muslims in the early days of the mission in Mecca, especially women, fleeing from battle repeatedly, leaving the Prophet (s.a.w.) in the hands of enemies, and frequently visiting Jewish scholars on Saturdays to the extent that the Prophet (s.a.w.) asked him, "Are you confused, O Ibn al-Khattab?" After all this, he suddenly achieved the status of "the truthful", as the authorities dictated. Anyone who reads the Qur'an and ponders its meanings will find that the epithet "the truthful" (*siddiq*) is only used for the infallibles. Mary (a.s.) was described as "truthful" (*siddiqa*) after the angels addressed her, "Indeed, God has chosen you and purified you and chosen you above the women of the worlds" (3:42). She is chosen and purified. Likewise, Joseph (a.s.) was described as as-Siddiq in God's saying, "Yusuf, O truthful one, interpret for us concerning seven fat cows..." (12:46), and before that, his father Jacob (a.s.) said as mentioned in the Qur'an, "And thus will your Lord choose you and teach you the interpretation of narratives and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers, Abraham and Isaac" (12:6). He is chosen by God. The status of being "truthful" cannot coexist with idol worship for even a moment.

Ibn Ashur said that the Prophet (s.a.w.) stated, "There have been men in the past who were spoken to by God, and if there is to be anyone in my nation, it is Umar ibn al-Khattab." Ibn Wahb explained, "spoken to" means inspired.[170]

Where was this inspiration on the day of the Prophet's (s.a.w.) death when Umar denied it, even though the Qur'an clearly states, "Verily, you will die, and they will die" (39:30)? And where was the inspiration in the matter of *kalalah* in inheritance? Moreover, he was a man who frequently cursed and insulted others. Was cursing and insulting part of the inspiration, and was his statement "The Book of God suffices us" and attributing mockery to the Prophet (s.a.w.) also part of divine inspiration?

In *Tafsir as-San'ani*, it is mentioned: Solomon once went to the bathhouse. He had committed a sin with one of his wives, perhaps during her menstruation, as Ma'mar thought.[171] Solomon entered the bathhouse, leaving his ring with a demon. When Solomon entered, the demon took the ring and threw it into the sea. The demon,

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170 - *Al-Tahrir wa al-Tanwir*, vol. 1, p. 3892.

171 - It is a grave statement that comes from their mouths; they utter nothing but falsehood. How can a Muslim allow himself to say that a prophet among the prophets of God, the Exalted, committed an indecent act with one of his wives while she was menstruating? To such an extent has the disregard for the prophets of God, the Exalted, reached in the books of exegesis! And how numerous are the accretions of Judeo-Christian sources in the books of exegesis and traditions!

disguised as Solomon, came out and sat on Solomon's throne for forty days. Solomon's companions found him strange, thinking Solomon had become corrupt due to his neglect of his prayers. The demon was lax in prayer and other religious matters. Among Solomon's companions was a man resembling Umar ibn al-Khattab in courage and strength. He said, "I will ask him for you." He came and asked, "O Prophet of God, what do you say about one of us who has intercourse with his wife on a cold night and then sleeps until sunrise, not performing ablution or praying? Do you see any harm in that?" The demon, disguised as Solomon, replied, "There is no harm in it!" The man returned to his companions and said, "Solomon has indeed been corrupted." Solomon, wandering the land, stayed with a woman who served him a fish. She cut open the fish, and Solomon saw his ring inside. He recognized it and took it. All creatures he met, including birds and animals, prostrated to him, and God restored his kingdom. Solomon then prayed, "O Lord, forgive me and grant me a kingdom that is not fitting for anyone after me." Qatada said, "He meant, 'Do not take it away from me again.'"[172]

The companions of previous prophets are likened to Umar, and Umar's role in the story is his strength and courage,

172 - *Tafsir al-San'ani*, vol. 3, p. 164.

while Solomon's (a.s.) role revolves around his wrongdoing with a menstruating woman. Ka'b al-Ahbar and his companions often mocked the Muslims by relating such fabrications to them.

Al-Tabarani narrated from Ibn Abbas: The Messenger of God (s.a.w.) said, "Gabriel (a.s.) came to me and said, 'Give Umar my greetings and tell him that his satisfaction is a decree and his anger is dignity."[173]

And from Ibn Abbas: "When Umar embraced Islam, Gabriel came to me and said: 'The inhabitants of the heavens rejoiced at Umar's Islam."[174]

And from Salih ibn Kaysan: Ibn Shihab said, "We were informed that the People of the Book were the first to call Umar 'al-Faruq' (the distinguisher between right and wrong), and the Muslims were influenced by this. We were not informed that the Messenger of God (s.a.w.) mentioned anything about it."[175]

This nullifies what Ibn Sa'ad narrated from Zukwan who said, "I asked A'ishah, 'Who named Umar "al-Faruq"?' She said, 'The Prophet (s.a.w.)'" (5).[176] This and the like fall into A'ishah's war against Ali (s.a.w.). She fought him with men

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173 - *Al-Mu'jam al-Kabir*, vol. 21, p. 48.
174 - *Kanz al-Ummal*, vol. 11, p. 577, no. 32738.
175 - *Ta`rikh al-Tabari*, vol. 3, p. 267.
176 - *Ta`rikh al-Khulafa*, vol. 1, p. 114.

and words, sparing no effort in trying to strip him of his attributes and titles and bestowing them on his opponents. It is well-established that Ali (s.a.w.) said: "I am the greatest truthful one (*al-Siddiq al-Akbar*) and the greatest distinguisher (*al-Faruq al-Akbar*). No one after me shall claim this except a liar."[177]

Al-Suyuti said: "Ibn Abi al-Dunya narrated in *Makayid al-Shaytan* from Ibn Mas'ud: "A man from the companions of the Messenger of God (s.a.w.) met Satan and they wrestled. The companion of Muhammad overpowered Satan. Satan said, 'Release me, and I will tell you something.' He refused. They wrestled again, and the companion overpowered him. Satan said, 'Release me, and I will tell you something amazing.' He refused. They wrestled a third time, and the companion overpowered Satan, sat on his chest, and bit his thumb. Satan said, 'Release me.' He said, 'I will not release you until you tell me.' Satan said, '*Surat al-Baqarah*. There is no verse in it that, when recited among a group of devils, does not disperse them, and no house in which it is recited will a devil enter.' They asked, 'O Abu

177 - *Al-Mustadrak*, vol. 3 p. 112; *Khasa'is Amir al-Mu'minin ('Ali)*, al-Nasa'i, p. 46; *Sharh Nahj al-Balaghah*, Ibn Abi al-Hadid, vol. 13 p. 200; *Nazm Durar al-Simtayn*, p. 95; *Kanz al-Ummal*, Al-Muttaqi al-Hindi, vol. 13 p. 129; *Fayd al-Qadir Sharh al-Jami' al-Saghir*, vol. 1 p. 69; *Tarikh al-Tabari*, vol. 2 p. 56; *Al-Kamil fi al-Tarikh*, Ibn al-Athir, vol. 2 p. 57; *Al-Bidayah wa al-Nihayah*, Ibn Kathir, vol. 3 p. 36.

Abd al-Rahman, who was that man?' He said, 'Who do you think it was but Umar ibn al-Khattab?'"[178]

How easy it is to claim to have wrestled a *jinn*, and how can the *jinn* defend themselves against what the books of traditions and history have accused them of. It suffices to know that Sa'ad ibn Ubada, the companion who opposed the pledge of allegiance at Saqifah, was allegedly killed by some "*jinn*" in Syria, and they composed poetry about it:

"We killed the leader of the Khazraj, Sa'ad ibn Ubada,
And we struck him with two arrows that did not miss his heart."[179]

The most amazing part of the story is the companion's eagerness to learn from one of the *jinn*. Could this companion expect the jinn to have knowledge not available to the Messenger of God (s.a.w.)?

In the *Tafsir* of al-Alusi, we read Abd al-Wahab al-Sha'rani said: "... Know that the speech of God to His creation is continuous. Some people understand it as a speech like Umar ibn al-Khattab (may God be pleased with him) and those among the *awliya* who inherited their knowledge

178 - *Al-Durr al-Manthur*, vol. 1, p. 52.
179 - *Al-Bidayah wa al-Nihayah*, vol. 7 p. 33; *Al-'Ibar fi Khabar Man Ghabar*, vol. 1 p. 19; *Al-Muntazam*, vol. 4 p. 200; *Ta'rikh Ibn Khaldun*, vol. 2 p. 352; *Ta'rikh Ibn Khaldun*, vol. 2 p. 489; *Shadharat al-Dhahab*, vol. 1 p. 28; *Mir'at al-Jinan*, vol. 1 p. 71; *Ta'rikh al-Islam*, vol. 3 p. 149; *Al-Wafi bi al-Wafayat*, vol. 15 p. 95; *Sifat al-Safwa*, vol. 1 p. 505; *Talqih Fuhum Ahl al-Athar*, vol. 1 p. 96.

from him. Others do not recognize this and say, 'This and that appeared to me,' not knowing it is from the speech of the Truth (God) with them. Our *shaykh* used to say: 'Umar was among those with absolute hearing, to whom God Almighty speaks to about everything'" (9).[180]

It is obvious that if Umar had been truly inspired, he would have understood the direct speech of the Truth in the Qur'an before talking about hidden communion. God Almighty directly addressed Umar ibn al-Khattab and those with him in *Surat al-Hujurat*, saying, "Do not put yourselves forward before God and His Messenger, and fear God. Verily, God is All-Hearing, All-Knowing" (49:1). Yet, he continued to precede God and His Messenger and interfere in the Prophet's (s.a.w.) affairs as if he were his partner in the message! He remained opposed to the Messenger of God, not paying attention to what the verse mentioned. Fatimah (a.s.) knew this and died angry with him. How could he be inspired while he harmed Fatimah (peace be upon her) after the Messenger of God (s.a.w.) said, "Whoever harms her, harms me"?

Al-Tha'alabi narrated: "It was reported that Umar ibn al-Khattab (may God be pleased with him) once recited, 'indeed your Lord's punishment will surely befall. There is

180 - *Ruh al-Ma'ani*, vol. 25, p. 62.

none who can avert it' (52:7). He then lay ill in his bed for twenty days.[181]

If this is true, it means that Umar ibn al-Khattab missed Friday and congregational prayers for three consecutive weeks, something historians would not have ignored! How can this degree of fear of God coexist with attacking the house of the purified members of the Prophet's family (s.a.w.) with the intention of burning it?

It is narrated that Umar ibn al-Khattab (may God be pleased with him) heard a reciter reading "By the Mount and a Book inscribed" and said, "This is a true oath." When the reciter reached "Indeed, the punishment of your Lord will occur", Umar thought the punishment had befallen him and fainted.[182]

To this extent was his reflection on the Qur'an, yet he said about the verse "Muhammad is not but a messenger. Other messengers have passed on before him" (3:!44), when Abu Bakr recited it after the Prophet's (s.a.w.) death, as if Umar was hearing it for the first time! And beyond that, he actually asked Abu Bakr, "Is this in the Book of God?"

Ibn Jarir narrated from Umm Atiyyah who said: "When the Messenger of God (s.a.w.) arrived, he gathered the women

181 - *Tafsir Tha'alabi*, vol. 1, p. 8.
182 - Ibid., vol. 4, p. 215.

of the Helpers in a house, then sent Umar ibn al-Khattab (may God be pleased with him) to us. He stood at the door, greeted us, and we returned the greeting. He said, 'I am the messenger of the Messenger of God to you.' We said, 'Welcome to the Messenger of God and his messenger.' He said, 'You pledge allegiance that you will not associate anything with God, not steal, nor commit adultery.' We said, 'Yes.' He extended his hand from outside the door, and we extended our hands from inside, then he said, 'O God, be witness.'"[183]

This is far-fetched, as the Prophet (s.a.w.) knew Umar's harshness and indifference, his stance toward women, and women's stance toward him. There were many gentle and compassionate ones, so why would he send him on this sensitive mission, the pledge of allegiance to the Prophet (s.a.w.)? Moreover, there are narrations suggesting that the Prophet (s.a.w.) himself took their pledge, and the Qur'an says "to pledge allegiance to you" (60:12), not "to pledge allegiance to Umar."

Ibn Ashur said: "As for the embassy (*sifarah*), it's the endeavor for reconciliation between tribes, and the person who undertakes it is called an ambassador (*safir*). It was

183 - *Mukhtasar Ibn Kathir.*

with the sons of Adi ibn Ka'b, cousins of Qusay, and Islam came while it was in the hands of Umar ibn al-Khattab.[184]

Diplomacy is a sensitive task requiring patience, tact, and diplomacy; qualities that Umar, known for his harshness and profanity, seemingly lacked.[185] Would his character suit such a role?

Al-Tabari narrated that al-Mughirah ibn Shu'bah said: "When Umar was buried, I went to Ali, hoping to hear something about Umar. He emerged, shaking his head and beard, having bathed, wrapped in a cloak, no doubt expecting authority to come to him, and said: 'May God have mercy on Ibn al-Khattab. The daughter of Abu Hathma was right; he left with the good of this world and escaped its evil. By God, he did not say these words from himself but rather they were made to flow from his tongue!'"

How can Imam Ali (s.a.w.) say such about Umar when he spoke so differently about him in *Nahj al-Balaghah*? How can we accept a narrative from al-Mughirah regarding Ali when al-Mughirah did not just insult and curse Ali but employed professional orators for this purpose? It was narrated that when Mu'awiyah came to Kufa, al-Mughirah

184 - *Al-Tahrir wa al-Tanwir*, vol. 1, p. 1826.
185 - See Ibn Abi al-Hadid's commentary on *Nahj al-Balaghah*, vol. 4, p. 457.

ibn Shu'bah set up orators to attack Ali. Sa'id ibn Zayd took my hand and said, "Do you see this oppressor who orders the cursing of a man from the people of Paradise?"[186] If al-Mughirah did not hesitate to curse and employ others to curse Ali, it is trivial for him to fabricate lies about him.

Muhammad ibn Ishaq said: "My uncle Abd al-Rahman ibn Yasar told me: I witnessed the death of Umar ibn al-Khattab (may God be pleased with him), and the sun was eclipsed that day."[187]

This statement is refuted by the tradition, "The sun and the moon are two signs of God and do not eclipse for the death of anyone..." If that were the case, it would have been more fitting for an eclipse to occur at the death of the Messenger of God (s.a.w.). Astronomers today can verify whether there was an eclipse in Medina during the week Umar was killed.

Aqil ibn Khalid reported from Ibn Shihab: "The first to greet Umar ibn al-Khattab as 'Commander of the Faithful' was al-Mughirah ibn Shu'bah, and Umar remained silent."[188]

He was the leader of the plotters at Saqifah, as evidenced by Sa'd ibn Abi Waqqas telling Mu'awiyah, "We are the believers, and we did not appoint you over us." How could

186 -*Fada'il al-Sahabah Ahmad ibn Hanbal*, p. 32.
187 - *Al-Mu'jam al-Kabir*, vol. 1, p. 71, no. 79.
188 -*Al-Ta'rikh al-Awsat*, vol. 1, p. 54, no. 202.

he be the leader of the believers when Fatimah, the daughter of the Messenger of God (s.a.w.), whose faith is unquestionable, refused to have him pray over her or stand at her grave, dying angry with him, knowing the Prophet's (s.a.w.) statement, "God is pleased when she is pleased and angry when she is angry"?

Salama ibn Kuhayl reported from Abd Khayr: "I heard Ali say: 'The best among you after the Messenger of God (s.a.w.) is Abu Bakr, and after Abu Bakr is Umar. If I wanted, I could tell you the third.' Salama said, 'It seemed as if he meant himself'" .[189]

Assuming the hadith's authenticity, the statement attributed to Ali (s.a.w.) is "the best among you," not "the best among us," so he is not included among the less virtuous. This is supported by his statement in the Sermon of Shaqshaqiyyah in *Nahj al-Balaghah*: "At the time of doubt, they compared me to the first one [Abu Bakr], and now I am compared to these peers [the members of the succession council after Umar]."[190]

Mu'tamar ibn Sulayman reports from his father from al-Hasan: Umar ibn al-Khattab proposed to a number of women of the Quraysh in Medina and was refused, while

189 - *Al-Kamil fi Du'afa al-Rijal*, vol. 6, p. 250.
190 -Ibn Abi al-Hadid, *Sharh Nahj al-Balaghah*, vol. 1, p. 184.

al-Mughirah ibn Shu'bah's proposal was accepted. The Messenger of God (s.a.w.) then said, "They have rejected a man, there is no one on earth better than him."[191] This same incident is recorded in *Ta'rikh Jurjan*, reported from Mu'tamar ibn Sulayman from Yunus from al-Husayn, saying that al-Mughirah ibn Shu'bah and Umar ibn al-Khattab proposed to a woman. Al-Mughirah was accepted, but Umar was rejected. The Messenger of God (s.a.w.) then said, "They have rejected the best of this nation."[192]

The narration states, "There is no one on earth better than him," yet the Messenger of God (s.a.w.) is the master of all beings on the Earth! And Ali ibn Abi Talib (a.s.) is divinely purified as per the explicit declaration of the Qur'an! If there was none better than him on Earth, why did the Prophet (s.a.w.) refuse him when he came to propose for Fatimah (a.s.)? Would it make sense for the Messenger of God (s.a.w.) to criticize people for something they did and then do the same thing himself? All these slights against the character of the Messenger of God (s.a.w.) pass without the slightest comment, as if compromising the dignity and status of the Prophet (s.a.w.) is acceptable to preserve the image of the Saqifah plotters in the minds of the common

191 - *Usd al-Ghabah*, vol. 1, p. 823.
192 -*Ta'rikh Jurjan*, vol. 1, p. 294.

people and those similar to them. This might explain his saying (s.a.w.), "No prophet was harmed as I have been."

It is clear that Umar's contemporaries knew him better than those who fabricated these narrations, especially considering that those who rejected Umar were the Quraysh, meaning the people of Mecca, who knew him since he was a child!

From Humayd ibn Munahhib, who said: "I visited Hasan ibn Abi Hasan and had a private conversation with him. I said to him, 'O Abu Sa'id, do you not see the state of disagreement among people?' He replied, 'O Abu Yahya, four people rectified the affairs of the people, and two corrupted them. As for those who rectified, it was Umar ibn al-Khattab on the day of Saqifah, when the Quraysh said, 'A leader from us,' and the Helpers said, 'A leader from us.' Umar then said to them, 'Do you not know that the Messenger of God (s.a.w.) said that the leaders should be from Quraysh?' They said, 'Yes.' He asked, 'Do you not know that he ordered Abu Bakr to lead the people in prayer?' They said, 'Yes.' He then asked, 'Which of you will precede Abu Bakr?' They replied, 'None.' Thus, the Helpers conceded to them. Had it not been for Umar's argument,

the people would have disputed over this leadership until the Day of Resurrection."[193]

These are testimonies of those who supported the decision at Saqifah, knowing full well that Abu Bakr's leading the prayer was not by the order of the Messenger of God (s.a.w.) but by the order of his own daughter A'ishah without the Messenger's permission. If the Prophet (s.a.w.) had ordered it, he would not have come out dragging his feet, displacing Abu Bakr, and leading the people in prayer while seated. How could he have ordered Abu Bakr to lead the people in prayer when he was surprised by his presence in Medina after appointing him as one of the commanders in Usamah's army? Abu Bakr was supposed to be on his way to Mu'tah, not in Medina. This statement from Umar, if authentic, represents his own scheming for his benefit, consolidating his position today to be returned to him tomorrow. And that is exactly what happened.

From Muhammad ibn Sa'd ibn Abi Waqqas, from his father: "Umar ibn al-Khattab asked for permission to see the Messenger of God (s.a.w.) while he was with women from the Helpers who were speaking with him loudly. When Umar asked for permission, they quickly covered themselves. Umar entered, and the Messenger of God

193 -*Ta'rikh Dimashq*, 30/286.

(s.a.w.) was laughing. Umar said, 'May God keep you smiling, O Messenger of God.' The Prophet (s.a.w.) said, 'I am amused by these women who were with me, but when they heard your voice, they quickly covered themselves.' Umar said, 'And you are more entitled to be feared.' Then Umar said, 'You enemies of yourselves, do you fear me and not the Messenger of God (s.a.w.)?' They said, 'Yes, you are harsher and stricter than the Messenger of God (s.a.w.).' The Messenger of God (s.a.w.) said, 'By He in whose hand is my soul, Satan never encounters you walking a path except he takes another.'"[194]

The author of this tradition seems to have forgotten that God Almighty says, "And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you" (3:159). Since people did not disperse from around the Prophet, it implies there was no harshness in his personality, rather he was of great moral character. However, the purported speech of the womenfolk, "You are harsher and more severe than the Messenger of God (s.a.w.)," suggests a comparison and superiority of one over the other.

For instance, if we say 'Zayd is more knowledgeable than Sa'id,' it means Zayd is knowledgeable and Sa'id is also

194 - *Fada'il al-Sahabah al-Nasa'i*, pp. 10-11.

knowledgeable, but Zayd has more knowledge than Sa'id. This is the case for all comparative forms in Arabic. Therefore, their statement implies attributing the characteristic of harshness to the Messenger of God (s.a.w.), a claim that could only come from someone whose insight has been blinded and led astray in spite of their knowledge.

Regarding the matter of awe and respect, you will later come across a dialogue between Zaynab bint Maz'un, the wife of Umar, and Abu Hurayrah regarding the drinking of alcohol by Qudamah ibn Maz'un. In this dialogue, Zaynab bint Maz'un curses Abu Hurayrah in the presence of her husband Umar! Where is the awe and respect when she sits with men discussing matters that are not her concern, and curses the companion Abu Hurayrah?

Humayd reported from Anas that the Prophet (s.a.w.) said, "I entered Paradise and saw a palace of gold and asked, 'For whom is this palace?' They said, 'For a young man from Quraysh.' I thought I was that man and asked, 'Who is it for?' They said, 'Umar ibn al-Khattab.'"[195]

Makhul reported from Ghudayf ibn al-Harith, a man from Ayla, from Abu Dharr who said, "I heard the Messenger of

195 - Ibid., p. 10.

God (s.a.w.) saying that God placed truth on Umar's tongue."[196]

Sayyar Abu al-Hakam reported that when Abu Bakr was ill, he looked out at the people through a window and said, "O people, I have appointed a successor. Do you accept him?" The people stood and said, "We are pleased." Then Ali stood and said, "We will not be pleased except if it is Umar ibn al-Khattab;" and so it was Umar.[197]

How could Ali (a.s.) say such a thing when he himself later said, "... No doubt these two shared its udders strictly among themselves. This one put the Caliphate in a tough enclosure where the utterance was haughty and the touch was rough. Mistakes were in plenty and so also the excuses therefore. One in contact with it was like the rider of an unruly camel. If he pulled up its rein the very nostril would be slit, but if he let it loose he would be thrown. Consequently, by Allah people got involved in recklessness, wickedness, unsteadiness and deviation; I remained patient for a long duration and severe trial. When he went his way, he placed it in a group, claiming I was one of them! Woe to God and to the council, when did doubt

196 - *Musannaf Ibn Abi Shaybah*, 6/353, no. 31968.
197 - Ibid., 6/359, no. 32020.

about me arise with the first of them until I was equated with these examples?"[198]

Abdullah ibn Shaqiq reported from Amr ibn al-As, who said: "It was asked, 'O Messenger of God, who is the dearest person to you?' He replied, 'A'ishah.' It was asked, 'Among men?' He replied, 'Abu Bakr.' Then asked, 'Who next?' He said, 'Umar.' Then asked, 'Who next?' He replied, 'Abu Ubaydah ibn al-Jarrah.'"[199]

I say: This narration is invalidated by the authentic, agreed-upon tradition regarding Ali (a.s.): "He loves God and His Messenger, and is loved by God and His Messenger." It is not expected that Amr ibn al-As, who used to curse Ali (a.s.), should speak well of him. And how could he not glorify A'ishah when she was his partner in enmity toward the Household of the Prophet (a.s.)? Moreover, Amr ibn al-As's narration is contradicted by the Prophet's (s.a.w.) own behavior with A'ishah bint Abi Bakr, as most narrations about the virtues of Khadijah come through her, and the Prophet (s.a.w.) knew best the implications of praising a former wife over the current one. If the Prophet (s.a.w.) loved A'ishah as dearly as claimed by Amr ibn al-As, he would not have let her hear such praise of Khadijah. Also,

198 - *Nahj al-Balaghah*, sermon no. 3.
199 - *Sahih ibn Hibban*, 15/459, no. 6998.

among the narrations indicating that Ali and Fatimah (a.s.) were the most beloved creations to the Messenger of God (s.a.w.), is what is reported through A'ishah herself; from Jami' ibn Umayr who said: "I entered with my mother to see A'ishah and heard her from behind a veil asking her about Ali. She said, 'You ask me about a man, by God, I know of no man who was more beloved to the Messenger of God (s.a.w.) than Ali and no woman on earth more beloved to the Messenger of God (s.a.w.) than his wife.'"[200] This tradition was also narrated by al-Hakim in *al-Mustadrak*, where he stated: "This tradition has a sound chain of transmission but was not recorded by al-Bukhari and Muslim."[201] Additionally, there is a similar tradition by Umar, where he testifies to the same as A'ishah did. It's reported from Zayd ibn Aslam from his father about Umar that he entered upon Fatimah, the daughter of the Messenger of God (s.a.w.), and said: "O Fatimah, by God, I have not seen anyone more beloved to the Messenger of God (s.a.w.) than you, and by God, after your father (a.s.), no one among the people was more beloved to me than you." al-Hakim said: "This tradition has a sound chain of transmission according to the condition of al-Bukhari and

200 - *Sunan al-Nasa'i al-Kubra*, 5/139, 5/140; *Sunan al-Timirdhi*, 5/701; *al-Mu'jam al-Kabir*, 22/403; *Musnad Abi Ya'yla*, 8/270, *Mu'jam Abi Ya'la*, 1/128; *Khasa'is Ali al-Nasa'i*, 1/127-128.
201 - *Al-Mustadrak*, 3/167, no. 473, 3/171.

Muslim, but they did not record it."[202] Moreover, Umar ibn al-Khattab himself testifies that Zayd ibn Haritha (may God be pleased with him) was more beloved to the Messenger of God (s.a.w.) than himself. It is narrated that Umar used to allot five thousand dirhams for Usamah in and two thousand for his son Abdullah. Abdullah said to him: "You favored Usamah over me, and I have witnessed what he has not!" Umar replied: "Indeed, Usamah was more beloved to the Messenger of God (s.a.w.) than you, and his father was more beloved to the Messenger of God (s.a.w.) than your father." Al-Qurtubi mentioned after narrating the story: "The beloved of the Messenger of God (s.a.w.) is preferred over his beloved."[203]

Al-Suyuti said: "Al-Bazzar narrated from Ibn Umar who said: The Messenger of God (s.a.w.) said, 'Umar is the lamp of the people of Paradise.' Ibn Asakir also narrated it from the tradition of Abu Hurayrah and al-Sa'ib ibn Jathamah."[204]

So the lamp of Paradise is not Abraham, or Moses, or Jesus, or Zechariah, or David, or al-Hasan, or al-Husayn (a.s.)?

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202 - Ibid., 3/168, no. 4736.
203 - *Tafsir al-Qurtubi*, 14/239. See also *al-Mustadrak*, 3/645; *Sahih Ibn Hibban*, 15/517. This statement from Umar is worthy of further consideration, as Fatimah (a.s.) was dearer to the Messenger of God (s.a.w.) than Usamah, and her father dearer to him than Usamah's, yet this did not stop Umar treating her so disgracefully!
204 - *Ta'rikh al-Khulafa*, 1/118,

Instead, the lamp of Paradise is a man who worshipped idols for more than thirty years, and Fatimah, the daughter of the Messenger of God (s.a.w.), left this world angry with him—she for whom God is angry when she is angry! And do not overlook the fact that most of the narrations about Umar's virtues are reported by Ibn Umar!

From Ibn Umar, he said: "I heard the Messenger of God (s.a.w.) say, 'While I was sleeping, I was brought a cup of milk, and I drank until I saw the moisture coming out in my nails, then I gave the remainder to Umar ibn al-Khattab.' They asked, 'What do you interpret that as, O Messenger of God?' He replied, 'Knowledge.'"[205]

And that is why he died not knowing about the Kalala and said about himself: "All people are possessed of greater understanding than Umar!"

Al-Tirmidhi narrated from Ibn Umar that the Messenger of God (s.a.w.) said: "Indeed, God placed truth on Umar's tongue and heart." Ibn Umar said: "No matter came to the people where they said something and Umar said something else, but the Qur'an was revealed similar to what Umar said."[206]

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205 - *Sahih al-Bukhari*, 1/43, 6/2571, 2577, 2579; *Sunan al-Nasa'i al-Kubra*, 3/425; *Sunan al-Tirmidhi*, 5/619; *Musnad Ahmad*, 2/108.
206 - *Ta'rikh al-Khulafa*, 1/117.

And every narration praising Umar that has been narrated by his son Abdullah ibn Umar is questionable.

Al-Tabarani and al-Daylami narrate from al-Fadl ibn Abbas who said: "The Messenger of God (s.a.w.) said, 'The truth after me is with Umar wherever he may be.'"[207]

Then why was he shunned by Fatimah (a.s.)? She whose pleasure pleases God and whose anger angers God? And why did Ali ibn Abi Talib (a.s.) oppose him? Is not Umar himself the one who says, "By God, Umar does not know if he has been correct or erred"? How could he say this if the tradition was authentic?

Al-Tabarani in *al-Awsat* narrated from Abu Sa'id al-Khudri who said: "The Messenger of God (s.a.w.) said, 'Whoever hates Umar has hated me, and whoever loves Umar has loved me. Indeed, God boasts to the people on the afternoon of Arafah in general and boasts about Umar in particular! And indeed, no prophet was sent by God except that he had in his nation a person spoken to [by angels], and if there is one in my nation, it is Umar!' They asked, 'O Messenger of God, what does spoken to mean?' He said, 'The angels speak on his tongue.'"[208]

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207 - Ibid., 1/119.
208 - *Al-Mu'jam al-Awsat*, 7/18; *Majma al-Zawa'id*, 9/69.

Yet, al-Tabarani himself narrates from Ja'far ibn Muhammad, from his father, from Ali ibn Husayn, from Fatimah al-Sughra, from Husayn ibn Ali, from his mother Fatimah, daughter of the Messenger of God (s.a.w.), who said: "The Messenger of God (s.a.w.) came to us on the evening of Arafah and said, 'Indeed, God has praised you and forgiven you in general, and Ali in particular, and I am the Messenger of God to you, not favoring [you] due to kinship. This is Gabriel informing me that the truly fortunate one is he who loves Ali during his life and after his death, and the truly unfortunate one is he who hates Ali during his life and after his death.'"[209] Al-Muttaqi al-Hindi also narrated a tradition in which the Prophet (s.a.w.) said: "Why should I not laugh when Gabriel is informing me from God, the Almighty, that God has boasted about me, my uncle Abbas, and my brother Ali ibn Abi Talib to the inhabitants of the air, the bearers of the Throne, the souls of the prophets, and the angels of six heavens, and boasted about my nation to the inhabitants of the lowest heaven."[210] Ibn Abbas said: "The Prophet (s.a.w.) ordered the Emigrants and the Helpers to line up in two rows, then he took the hand of Ali and the hand of Abbas, then walked

209 - *Al-Mu'jam al-Kabir*, 22/415, no. 1026.
210 - *Kanz al-Ummal*, 11/205, no. 32133.

between them, and the Prophet (s.a.w.) laughed. Ali asked him, 'Why do you laugh, O Messenger of God?' He replied, 'Gabriel informed me that God boasted about the Emigrants and the Helpers to the inhabitants of the seven heavens, and boasted about you, O Ali, and about you, O Abbas, to the bearers of the Throne.'"[211]

Since it is not possible to reconcile these two traditions, one must direct criticism toward the tradition praising Ali (a.s.) and label it as "fabricated," and authenticate the tradition praising Umar. However, this does not solve the problem, for in the record of Ali (a.s.), there are things to boast about, such as pure monotheism, as Ali (a.s.) never associated partners with God, while Umar bowed to idols for decades. It is unreasonable for the Wise and High to boast of one who was devoted in worship over one who associated partners with idols. The same goes for fighting for the sake of God, as Ali (a.s.) played a significant role in Badr, Uhud, Khaybar, and Hunayn, while Umar ibn al-Khattab fled in some of them and showed cowardice in others! It is unreasonable for God the Almighty not to boast about the one who stands his ground and fights bravely and instead to boast of the one who was cowardly and fled, after He, the Exalted, said, "Indeed, God loves those who fight in His

211 - Ibid., 13/220, no. 37317; *Kitab al-'Arsh*, 1/91; *Samt al-Nujum al-'Awali*, 3/58.

cause in a row as though they are a [single] structure joined firmly" (61:4), and "And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop [of his own] - he indeed has drawn upon himself wrath from God, and his abode is Hell, and wretched is the destination" (8:16).

Fatimah (a.s.) did not love Umar nor was she on friendly terms with him, and she announced that she would complain about him to her father, the Messenger of God (s.a.w.). Yet, she is definitely in Paradise, indeed the leader of the women of Paradise, and no one who is hated by God the Almighty enters Paradise. If hating Umar were equivalent to hating the Prophet (s.a.w.), Fatimah would not have entered Paradise nor sat on the throne of leadership there. Ali (a.s.) was clear in his stance with regard to Umar, and his statements about him in his sermon of *Shaqshaqiyyah* are clear, yet he loves God and His Messenger and is loved by God and His Messenger, as testified by his friends and enemies as in the *Sahih*s of al-Bukhari and Muslim and others.[212]

212 - The tradition saying that God and His Messenger love Ali can be found in the following sources: *Sahih al-Bukhari*, 3/1096; 4/1542; *Sahih Muslim*, 4/1871; 4/1872; *Sahih Ibn Hibban*, 15/382; *Al-Jami' Bayn al-Sahihayn*, 1/197; 1/550; *Al-Mustadrak 'ala al-Sahihayn*, 3/143; 3/494; *Sunan al-Nasa'i al-Kubra*, 5/46; 5/107; 5/108; 5/109; 5/112; 5/144; 5/173; 5/178; *Sunan Ibn Majah*, 1/43; *Sunan al-Bayhaqi al-Kubra*, 9/131; *Sunan al-Tirmidhi*, 4/207; *Majma' al-Zawa'id*, 6/150; 6/151; 9/123; 9/124; *Musnad Abi Awanah*, 4/106; 4/310; *Musannaf Ibn Abi Shaybah*, 6/367; 6/369;

Ibn Umar said: "I have never seen anyone after the Messenger of God (s.a.w.), from the time he passed away, more just and more generous than Umar."[213]

One of the reasons that Bint Utbah ibn Rabi'ah refused to marry Umar was that he was stingy. He himself confessed on the pulpit that he was stingy.[214] Ibn Sa'd and Ibn Abi Shaybah narrated from Shaddad who said: "The first words Umar spoke when he ascended the pulpit were: 'O God, I am harsh, so soften me; I am weak, so strengthen me; I am stingy, so make me generous.'"[215] Thus, Umar ibn al-Khattab says about himself "I am stingy," and Abdullah ibn Umar says about him "He was the most generous of people after the Messenger of God." Undoubtedly, one of these statements contradicts reality, and Umar knew himself better than his son.

Al-Tabarani and others narrated that Umar said to Ka'ab al-Ahbar: "How do you find my description?" He said: "I find your description to be like that of a horn of iron!" Umar

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6/370; 6/372; 7/394; 7/396; *Al-Mu'jam al-Awsat*, 6/59; *Al-Mu'jam al-Kabir*, 7/13; 7/17; 7/77; 18/238; *Musnad Ahmad ibn Hanbal*, 1/99; 1/185; 5/333; 5/358; *Musnad al-Bazzar*, 2/136; 3/22; 3/281; *Musnad Ibn Abi Shaybah*, 1/96.

213 - *Ta'rikh Madinat Dimashq*, 44/273; *Ta'rikh al-Islam*, 3/266; *al-Sawa'iq al-Muhriqa*, 1/283; *Ta'rikh al-Khulafa*, 1/120.

214 - *Al-Kamil fi al-Ta'rikh*, 3/55; *Ta'rikh al-Tabari*, 5/17.

215 - *Al-Tabaqat al-Kubra*, Muhammad ibn Sa'd, 3/274; *Musannaf Ibn Abi Shaybah*, 6/65; 7/256; *Tarikh al-Khulafa*, Al-Suyuti, 1/139; *Kanz al-Ummal*, 5/273; *Al-Sawa'iq al-Muhriqah*, 1/256; *Samt al-Nujum al-'Awali*, 2/468; *Sifat al-Safwah*, 1/280.

asked: "And what is a horn of iron like?" He replied: "A strict leader, who does not fear the blame of a blamer for the sake of God." Umar then asked: "Then what?" He replied: "Then there will be a caliph after you who will be killed by an unjust group." Umar asked: "Then what?" He replied: "Then there will be tribulation."[216]

Ka'ab al-Ahbar has often made a mockery of the Muslims! Where does he find the description of Umar? And in which book? Then, consider his saying that there will be a caliph after you who will be killed by an unjust group! Why didn't the Companions defend him against the unjust group? And why did they let him be killed in front of them? Among the unjust group were Talhah, Zubayr, and Abd al-Rahman ibn Udays al-Balawi, all of whom were amongst the group of Companions who pledged allegiance to the Prophet (s.a.w.) under the tree! Could those who pledged under the tree be an unjust group? Or are they the best of generations?

Wasil reported from Mujahid who said: "We used to narrate that the devils were chained up during the time of Umar, but when he was wounded, they were released."[217]

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216 - *Musannaf Ibn Abi Shaybah*, 6/356; *Al-Mu'jam al-Kabir*, 1/84; *Al-Isabah fi Tamyiz al-Sahabah*, 1/208; *Al-Khasais al-Kubra*, 1/54; *Tarikh al-Tabari*, 1/272; *Tarikh al-Khulafa*, 1/121; *Al-Ahad wal-Mathani*, 1/126; *Al-Fitan*, Na'im ibn Hammad, 1/123.
217 - *Musannaf ibn Abi Shaybah*, 6/354, no. 31928.

Look at the extent of the ignorance of the narrators. Does it not make a mockery of the religion as they speak like this find no one to reprimand them? Is it conceivable that the devils were chained up during Umar's rule and not during the time of the Messenger of God (s.a.w.)?

Salim ibn Abdullah said: "Umar delayed coming to Abu Musa al-Ash'ari, so he went to a woman who had a devil in her belly and asked her about him. She said, 'Until my devil comes!' Then he came, and she asked him about him. He said, 'I left him girded, and that is a man whom no devil sees except he falls to his nostrils. The angel is between his eyes, and the Holy Spirit speaks on his tongue.'"[218]

Where is Abu Musa al-Ash'ari from the saying of God Almighty, "We appointed as enemy the devils from among humans and jinn, who inspire each other with flashy words, deceptively", while he visits a woman with a devil in her belly to inquire from her! And they have narrated that "Whoever visits a soothsayer or a fortune-teller and believes him, has disbelieved in what was revealed to Muhammad"[219]; thus, Abu Musa would have disbelieved

218 - *Ta'rikh al-Islam*, 3/259.

219 - *Majma' al-Zawa'id*, 5/118; *Sunan Ibn Majah*, 1/209; *Sunan al-Bayhaqi al-Kubra*, 8/135; 8/136; *Sunan al-Darimi*, 1/275; *Musannaf Ibn Abi Shaybah*, 5/42; *Musannaf 'Abd al-Razzaq*, 11/210; *Al-Mustadrak 'ala al-Sahihayn*, 1/49; *Al-Mu'jam al-Awsat*, 2/123; *Musnad Ahmad ibn Hanbal*, 2/429; 2/476; *Musnad Abi Ya'la*, 9/280; *Musnad Ishaq ibn Rahwayh*, 1/434; *Musnad Ibn al-Ja'd*, 1/77; *Musnad al-Bazzar*, 5/256; 5/315; 9/52; *Musnad al-Tayalisi*, 1/50.

in what was revealed to Muhammad (s.a.w.). The Salafis must issue their verdict on Abu Musa al-Ash'ari according to what their predecessors have established. And it is strange his saying, "and the Holy Spirit speaks on his tongue" after they said about him that he was "harsh and severe." And the devil of the woman said: "And that is a man whom no devil sees except he falls to his nostrils." So why didn't Marhab flee from him on the day of Khaybar, and why didn't Amr ibn Abd Wudd flee from him on the day of the Trench?

Al-Suyuti said: "To this is added what Uthman ibn Sa'id al-Darimi mentioned in his book *al-Radd ala al al-Jahmiyyah* via Ibn Shihab from Salim ibn Abdullah that Ka'ab al-Ahbar said: 'Woe to the king of the earth from the King of Heaven,' to which Umar said: 'Except for him who takes account of himself.' Ka'ab said: 'By the One in whose hand is my soul, it is indeed in the Torah, as I followed it.' Then Umar fell prostrate!"[220]

By the soul in Ka'ab's hand, Ka'ab al-Ahbar is a liar. The Torah is well known, translated into many languages; is there anything in it like what Ka'ab al-Ahbar used to mock the Muslims' minds with? And if Ka'ab al-Ahbar left Judaism and embraced Islam, then why did he continue to

220 - *Ta'rikh al-Khulafa*, 1/125.

read from the Torah? And why does Umar believe everything he says, but does not believe Zayd ibn Thabit and Abu Musa and others except with the addition of another companion's testimony?

Ibn Umar said: "I never saw Umar angry but that he would stop at the mention of God or frighten him or if a person recited a verse from the Qur'an in his presence, he would stop what he intended to do."[221]

I say: Was it so the day he attacked Fatimah's (a.s.) house? Did not Fatimah have sanctity in the Book of God? Is she not declared purified in it? Is she not among the inhabitants of the houses to which God has permitted His name to be mentioned? Didn't he and the group of Saqifah read these verses in it and draw a lesson?

This excessive praise of Umar is to the extent that the Prophet (s.a.w.) is not distinguished from him in anything, and so that he is his partner in everything, even in his characteristics, here is a narration that increases the believer's insight in his religion. Abdullah said: "Umar rode a horse, and his garment uncovered his thigh, and the people of Najran saw a black mole on his thigh and said,

221 - Ibid., 1/130.

'This is the one we find in our book, who will expel us from our land.'"[222]

Ibn Mas'ud could have said to them, "How did you recognize this by a mole on his thigh and yet you did not recognize the Messenger of God (s.a.w.), about whom the prophets and messengers prophesied, and who is written about in your Torah? "The unlettered prophet whom they find written about with them in the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong, and makes lawful for them the good things and prohibits for them the evil things..." (7:15)?" And how often is Umar mentioned in the books of the People of the Book! The followers of Umar wanted to justify expelling the people of Najran from their homes, so they did not suffice with fabricating traditions but also fabricated verses that they claimed were in the Torah and the Gospel. And since the Messenger of God (s.a.w.) had a sign between his shoulders, Umar must also have a sign! But it is on his thigh, not between his shoulders! And it is known that a sign is where it can be seen, not where no one sees it except when the garment is uncovered. And some jurists believe that the thigh is a part of the man's body that should be covered.[223] al-Shawkani said, "...the tradition indicates that

222 - *Al-Tabaqat al-Kubra* 3/326; *al-Khasa'is al-Kubra*, 1/53.
223 - *Sunan al-Darqutni*, 1/225; *Majma' al-Zawa'id*, 2/52; *Musannaf Ibn Abi Shaybah*, 5/340; 5/341; *Al-Mustadrak 'ala al-Sahihayn*, 4/200; *Ma'rifat al-Sunan wal Athar*,

the thigh is 'awrah, and this view is held by the family [of the Prophet], al-Shafi'i, and Abu Hanifa. Al-Nawawi said: Most scholars believe that the thigh is 'awrah. [...] Indeed, the thigh is part of the 'awrah..."[224]

Al-Aswad ibn Sari' said, "I came to the Prophet (s.a.w.) and said: I have praised my Lord with praises and commendations, and you as well. He said: Indeed, your Lord, the Almighty, loves praise; so I began to recite to him, then a tall, bald man asked for permission to enter. The Messenger of God (s.a.w.) said to me: Be silent! So he entered, spoke for a while, then left, and I recited to him again. Then he came and the Prophet (s.a.w.) silenced me. He spoke and then left. He did this two or three times. I said: O Messenger of God, who is this for whom you silenced me? He said: This is Umar, a man who does not love falsehood."[225]

Yes, Umar does not love falsehood, but as for the Messenger of God (s.a.w.), it is unacceptable that he would alter his behavior when Umar enters, stopping listening to poetry, and then resume listening to poetry when Umar

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2/96; *Al-Ahad wal-Mathani*, 4/341; *Musnad Abi Ya'la*, 2/229; *Kanz al-Ummal*, 7/137; 8/10; 8/14; *Amali al-Muhamaali*, 1/152; *Fath al-Bari*, 1/476; *Umdat al-Qari*, 4/74; *Tuhfat al-Ahwadhi*, 8/66; *'Awn al-Ma'bud*, 11/37; *Mirqat al-Mafatih*, 2/437; *Tahdhib al-Kamal*, 25/460; *Khulasat al-Ahkam*, 1/324; *Al-Kafi fi Fiqh Ibn Hanbal*, 1/111; *Al-Mughni*, 1/337; *Masail Ahmad ibn Hanbal Riwayat ibnihi Abdullah*, 1/62; *I'anah al-Talibin*, 1/114; *Al-Majmu'*, 3/167; *Asna al-Matalib fi Sharh Rawd al-Talib*, 1/176.

224 *Nayl al-Awtar*, 2/49.

225 - *Hilyat al-Awliya*, 1/46.

leaves! As if the Messenger of God (s.a.w.) does not feel the presence of God Almighty in all his actions and stillness but only feels the presence of Umar! He listens to falsehood until Umar enters, then stops listening, and when Umar leaves, he resumes listening to falsehood. As if he is accountable to Umar! This is how they regard the Messenger of God (s.a.w.) and his sanctity to them. In order to elevate Umar, his supporters demeaned the Master of the Creatures.

Consider the words of Abu Nu'aym after mentioning the story: "The request from the Prophet (s.a.w.) is a permission and allowance to listen to praises and commendations, as his recitation was praising his Lord, the Almighty, and commending his Prophet (s.a.w.). And his informing him, peace and blessings be upon him, that Umar does not love falsehood means one who takes flattery as a profession and pursuit, driven by greed for those being praised, wandering in valleys, and defaming gatherings and clubs [...] But as for well-composed, measured poetry, it is among wisdom."[226]

The man was reciting to him, which means the Prophet (s.a.w.) was listening to him, so when Umar asked for permission, he said to him, "Be silent, this is Umar, a man

226 - Ibid., 1/46.

who does not love falsehood." And it follows from that the Messenger of God (s.a.w.) loves falsehood and Umar is a man who does not love falsehood! This is how they view the Messenger of God (s.a.w.). And as for Abu Nu'aym's justification and interpretation, it is an excuse worse than the sin, because falsehood is either false for everyone or not false for anyone.

Ibn Kathir said: "It was said that Umar, when a man narrated a tradition to him and lied in one or two words of it, Umar would say, 'Hold this, hold this.' The man would say, 'By God, everything I told you is true except what you ordered me to hold back.'"[227]

If true, it means that the Companions and the Followers used to engage in lies, and Umar had a revealing tool by which he knew the true word from the false one; and their admission of lying is clear in one of them saying to Umar, "By God, everything I told you is true except what you ordered me to hold back."

Poetry in Praise of Umar

Ibn Hajar reports that Umar ibn Shabba narrated this tradition from Sulayman ibn Dawud al-Hashimi from Ibrahim ibn Sa'd with another chain of transmission, who

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227 - Al-bidayah wal nihayah (The Beginning and the End), Ibn Kathir Vol. 7, p. 134

said: From al-Zuhri [...] from A'ishah that Umar gave permission for the wives of the Prophet (s.a.w.) to perform Hajj in the last Hajj that Umar performed. When Umar departed from al-Hasbah in the last part of the night, a man came and greeted, asking, "Where did the Commander of the Faithful used to stay?" Someone replied, while I was listening, "This was his place." He then stopped at Umar's dwelling and raised his voice, singing:

"Peace be upon the Commander, and blessed be the hand of God in that torn skin..."

A'ishah said: I said to them, "Find out who this man is for me." They went but did not see anyone. A'ishah used to say that she thought he was one of the jinn.

I say: It seems that the jinn were in full support of the Saqifah regime, in good times and bad! It was necessary to add mystical touches to Umar's death and attribute it to the jinn, and no one objected because the jinn have no one to defend them, neither among the narrators of traditions, nor the interpreters, nor the historians. But these people forgot that the jinn are not from the descendants of Adam, so they are neither Arabs nor non-Arabs. The Qur'an explicitly states that there are Muslims among them. Therefore, those among them who were present on the day of Ghadir were there, and it is well-known among scholars that the jinn live

long enough that some of them live for hundreds of years. Issues of "Aws," "Khazraj," "Quraysh," and "Thaqif" do not concern them, and given their long lifespans, they do not need chains of narrators or to study the reliability of narrators; so isn't it time for the "Muslims" among the descendants of Adam to leave the jinn alone and avoid involving them in matters they have nothing to do with?

Al-Hakim narrated from Malik ibn Dinar who said he heard a voice on Mount Tabalah when Umar was killed:

"Let those who would weep for Islam weep, for they are soon to be laid low, and the covenant is recent. The world has turned away, and its best has become tired of it, from one who was certain of the promise."[228]

Regarding the verse "And those in authority among you" (4:59), al-Hakim ibn Aban on Ikrimah said that Umar was one of those in authority.[229]

Uqbah ibn Amir said: The Messenger of God (s.a.w.) said, "If there were to be a prophet after me, it would have been Umar."[230]

Since Umar worshipped an idol for decades and buried his daughter alive in the period of ignorance, this means that it is permissible for prophets to commit polytheism and

228 - *Al-Mustadrak*, 3/100; *Hilyat al-Awliya*, 2/376; *Ta'rikh al-Khulafa*, 1/145.
229 - *Tafsir Ibn Abi Hatim*, 3/989.
230 - *Al-Mu'jam al-Kabir*, 17/310, no. 857.

bury their daughters alive before their prophethood! That is, it is possible for a person to transform from an idol worshipper to a prophet!

Ma'adh said: Umar was indeed among the people of Paradise. The Messenger of God (s.a.w.) saw in his wakefulness or sleep what is true, and he said, "While I was in Paradise, I saw in it a house and asked for whom it was. It was said for Umar ibn al-Khattab."[231]

But there are traditions where Umar says that he does not testify to salvation for anyone except the Messenger of God; Ibn Shihab narrated that Malik ibn Aws ibn al-Hadathan used to narrate that Umar ibn al-Khattab went out in a gathering in the mosque of the Messenger of God (s.a.w.) and they were discussing a detachment of the detachments that perished in the way of God. Someone among them said, "They are the workers of God who perished in His cause, and their reward is due to them." And someone else said, "God knows best about them, they will have what they expected." When they saw Umar approaching, leaning on his stick, they became silent. Umar came and greeted them and asked, "What were you talking about?" They said, "We were discussing this detachment that perished in the way of God. Someone among us said, 'They are the workers

231 - *Musnad Ahmad*, 5/245, no. 22173.

of God who perished in His cause, and their reward is due to them,' and someone said, 'God knows best about them, they will have what they expected.'" Umar said: "God knows best; among people are those who fight, and their concern is fighting, and they cannot do anything but that. And among people are those who fight for show and reputation. And among people are those who fight seeking the face of God, and they are the martyrs. Each person among them will be resurrected upon what he died upon. And God knows what will be done with a soul. This is not the man who has been made clear to us that his past and future sins have been forgiven (a.s.)." al-Hakim said: "This tradition is authentic according to the condition of Bukhari, and they did not include it. They only were agreed upon the tradition from this chapter on the tradition of Abu Musa, 'Whoever fights so that the word of God is the highest, is in the way of God.'"[232]

If the tradition of the ten people given glad tidings of paradise (*ashra mubashshara*) was known at that time, Umar would not have said this. This means that the tradition of the ten was fabricated after the generation of the Companions.

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232 - *Al-Mustadrak*, 2/119; *al-Jihad li Ibn al-Mubarak*, 1/33.

Hisham ibn al-Hasan said: “Umar used to pass by a verse in his recitation that would choke him and make him cry until he collapsed. Then he would confine himself to his house until he was visited, as they thought he was ill.”[233]

The Messenger of God (s.a.w.) was the most pious of God's creation, the most worshipful, the most devout, and the most fearful of God, and the most knowledgeable about Him. The Qur’an was revealed to him, and he did not exhibit any of these behaviors that the preachers and storytellers popularized, and which filled the books of Sufism. Then how could Umar be so tender and sensitive, yet continue to drink wine until the last moment of his life?

Statements about Umar:

Ibn Abd al-Barr said: His conversion to Islam was a strength that made Islam apparent by the call of the Prophet (s.a.w.). Tirmidhi narrated from the tradition of Ibn Umar that the Messenger of God (s.a.w.) said: "O God, honor Islam with the most beloved of these two men to You, Abu Jahl or Umar ibn al-Khattab." The narrator added, “and Umar was more beloved to him.” Tirmidhi said: This is a good and authentic tradition .[234]

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233 - *Hilyat al-Awliya*, 1/51.
234 - *Tarh al-Tathrib fi harh al-Taqrib*, 1/76.

In *Sahih al-Bukhari*, Ibn Mas'ud said: "We have been honored ever since Umar embraced Islam."

Both Bukhari and Muslim narrate from Sa'ad ibn Abi Waqqas that the Prophet (s.a.w.) said: "O Ibn al-Khattab, by the One in whose hand is my soul, Satan never meets you on a path except that he takes a path other than yours." And from them, from the tradition of Abu Hurayrah: "There were men among the Children of Israel who were spoken to by God without being prophets. If there is anyone in my nation like that, it is Umar." And, as we have already seen, the Prophet (s.a.w.) saw for him a palace in Paradise and saw that he gave him his leftover drink. They asked, "What do you interpret that as?" He said: "Knowledge." And he saw his garment dragging behind him. They asked, "What do you interpret that as?" He said: "Religion." And he saw that he was drawing water from a well, then Abu Bakr drew a bucket or two, then he drew water from it until all the people were quenched, symbolizing the caliphate! And all these traditions are in the collections of Bukhari and Muslim and the visions of the prophets are a form of revelation.[235] Tirmidhi also narrates this and declares it authentic on the basis of the tradition of Ibn Umar: "Indeed, God has placed truth on the tongue and heart of Umar."

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235 - But if that is the case, then why did Umar describe the pledge of allegiance to Abu Bakr as a "slip" (*falta*)?

Therefore, his statement in which Umar accused the Prophet of abandoning the truth is undoubtedly true, and at that time the verse “Nor does he speak from [his own] desire. It is naught but a revelation revealed” (53:3-4) becomes a point of contention for the enemies of Islam against the Qur’an, for the one who abandons the truth inevitably speaks from his own desires.

They claim that Umar’s virtues are many, and Abu Bakr appointed him to the caliphate, so he held it for ten and a half years, and was martyred on Wednesday, four or three days remaining in Dhul-Hijjah in the year 23, and he was 63 years old, according to the correct version which Ibn Ishaq and the majority asserted, and this was confirmed by Mu’awiyah and Anas, and some have said he was 65, and others 66, 61, 60, 59, 57, 56, or 55. And the one who stabbed him was Abu Lu'lu'ah Firuz, the slave of al-Mughirah ibn Shu’bah, and God answered his prayer because he used to pray, "O God, grant me martyrdom in Your cause and death in the land of Your Prophet," as narrated by Bukhari in his Sahih.[236]

God presented him with the opportunity for martyrdom in its places in Badr, Uhud, Hunayn, and Khaybar, but he preferred fleeing over martyrdom! If he was sincere in his

236 - *Tarh al-Tahtrib fi Sharh al-Taqrib*, 1/76.

prayer, he would have done as Hamzah and Ja'far did! And there was a conversation between him and Abu Bakr in which Abu Bakr said to him: "You were forceful in the period of ignorance and weak in Islam."[237]

He proposed to Umm Aban, the daughter of Utbah ibn Rabi'ah, but she disliked him and said: "He closes his door and withholds his good, he enters frowning and leaves frowning."[238]

This is the sister of Hind bint Utbah, the liver-eater, who disliked having Umar as a husband, and she mentioned the reasons for her dislike, saying: "He closes his door," meaning he was not hospitable, and "withholds his good," indicating stinginess. And her saying "he enters frowning and leaves frowning" implies an unbearable temperament, because the believer is cheerful in his face, his happiness is on his face, and his sorrow is in his heart.

Ibn al-Athir mentioned that Umar proposed to a family from Quraysh in Medina, and they rejected him, but when al-Mughirah ibn Shu'bah proposed to them, they married their daughter to him.[239]

This means that they preferred al-Mughirah ibn Shu'bah over him, which suggests that the issue of preferring Umar

237 - *Ta'rikh al-Khulafa*, 1/73.
238 - *Al-Kamil fi al-Ta'rikh*, 3/55; *Ta'rikh al-Tabari*, 5/17.
239 - *Usud al-Ghabah*, 4/65.

over everyone else except the Prophet (s.a.w.) and Abu Bakr was not practiced during Umar's own time!

Ibn Abi al-Hadid said: There was apparent harshness and arrogance in Umar's character and speech.[240]

Ibn Abbas, in a lengthy discussion between him and Umar, quoted Umar saying: "Then I went out until I entered upon Umm Salamah due to my relation to her, and I spoke to her." Umm Salamah said, "How strange, O Ibn al-Khattab! You have interfered in everything, even seeking to intervene between the Messenger of God and his wives!" She rebuked me so strongly, by God, that she broke me from some of what I had felt.[241]

The righteous woman Umm Salamah, the wife of the Messenger of God (s.a.w.), said to Umar, "You have interfered in everything," which means that the man was meddlesome, interfering in others' affairs; and they have narrated that the Prophet (s.a.w.) said: "Part of a person's good Islam is leaving that which does not concern him."

Al-Sha'bi said: "Umar was not killed until Quraysh grew tired of him and found his caliphate too long."[242]

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240 - *Sharh Nahj al-Balaghah*, 1/61.
241 - *Sahih al-Bukhari*, 4/1867; *Sahih Muslim*, 2/1109; *al-Musnad wa al-Mustakhraj ala Sahih Muslim*, 4/161; *Umdat al-Qari*, 19/250.
242 *Sharh Nahj al-Balaghah*, 1/58.

I say: The meaning of Quraysh growing tired of him here is clear; they could no longer tolerate his presence in power, as explained by the subsequent phrase, "found his caliphate too long." This raises the question, for the man was always concerned with Quraysh, even making their shepherds into governors in the provinces, and he was keen on preferring Quraysh over others, being their official spokesperson. So why did Quraysh grow tired of him? Was there a contract between him and Quraysh that he breached some of its terms? Or did he make promises to Quraysh and then fail to fulfill them?

Talhah ibn Ubaydullah said to Abu Bakr during his final illness, "O Successor of the Messenger of God, we could not bear his harshness while you were alive to restrain him, so what will our condition be with him after you are dead?"[243]

The statement "O Successor of the Messenger of God" by Talhah poses a significant problem, as the Messenger of God (s.a.w.) did not appoint Abu Bakr as his successor. Instead, Abu Bakr became ruler by the pledge of a group after a significant dispute between the Emigrants and the Helpers that nearly turned into open strife; he was pledged allegiance by Abu Ubaydah ibn al-Jarrah, Umar ibn al-Khattab, and Bashir ibn Sa'ad. So if he is a successor, he is

243 - *Sharh Nahj al-Balaghah*, 2/120 (Egyptian edition, 1329 AH).

the successor of these people, not the Successor of the Messenger of God (s.a.w.).

Ibn Abi al-Hadid in *Sharh Nahj al-Balaghah* said: "Umar was quick to anger, often scolding and cursing."[244]

This means that bad manners had become a habit for him, as he did not curse occasionally, but was often scolding and cursing. And they have narrated that the Prophet (s.a.w.) said: "Insulting a believer is wickedness, and fighting him is disbelief." And he also said, "A believer is not given to insulting, cursing, obscenity, or vulgarity,"[245] and God Almighty said to His Prophet (s.a.w.): "So by mercy from God, you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from around you" (3:159). Harshness is opposed to mercy, and souls naturally lean toward the merciful and shy away from the harsh; and harshness is only commendable when it is toward disbelievers: "O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them..." (9:73).

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244 - *Sharh Nahj al-Balaghah*, 4/457.

245 - *Sahih Ibn Hibban*, 1/421; *Al-Mustadrak ala al-Sahihayn*, 1/57; *Sunan al-Bayhaqi al-Kubra*, 10/193; 10/243; *Sunan al-Tirmidhi*, 4/350; *Al-Sunan al-Sughra lil Bayhaqi (Nuskhat al-A'zami)*, 9/211; *Ma'rifat al-Sunan wal Athar*, 7/447; *Al-Mu'jam al-Awsat*, 2/225; *Al-Mu'jam al-Kabir*, 10/207; *Musnad Abi Ya'la*, 9/20; *Musnad Ahmad ibn Hanbal*, 1/404; *Musnad al-Bazzar*, 4/330; *Musnad Ibn Abi Shaybah*, 1/239; *Majma' al-Zawa'id*, 1/97.

Al-Tabari narrates from Ali ibn Muhammad, from those named, that: "Some of them said: Abu Bakr made Umar a judge during his caliphate, and he spent a year without anyone filing a complaint against him. They said: Zayd ibn Thabit used to write for him."[246]

I say: People usually seek justice only where they expect to find it. How could they expect justice and fairness from someone who belied Fatimah (a.s.)? Additionally, Umar was not suitable for judgment, as he died ignorant of the rules of *kalalah*, and he had multiple, differing opinions on a single issue, as will be explained later.

Muhammad ibn Mansur said: "We were with al-Ma'mun on the way to Sham when he ordered the announcement of the permissibility of *mut'ah* (temporary marriage). Yahya ibn Aktham said to us: 'Go early tomorrow to him, and if you see a reason for the statement, then say it, otherwise be silent until I enter.' We entered upon him while he was cleaning his teeth and he was annoyed, saying, 'Two *mut'ah*s were practiced during the time of the Messenger of God (s.a.w.) and during the time of Abu Bakr, and I prohibit them!' And who are you, O cross-eyed, to prohibit what was done by the Prophet (s.a.w.) and Abu Bakr?"[247]

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246 - *Ta'rikh al-Tabari*, 2/617.

247- *Tahdhib al-Kamal*, 31/214; *Ta'rikh Baghdad*, 14/203; *Ta'rikh Madinat Dimashq*, 64/71.

Ibn Abi al-Hadid said: "Know that this statement of Umar is consistent with many other statements he made due to the harshness of nature and roughness of disposition that God Almighty created him with: and he had no way out of it, as he was created that way and could not change it."[248] We doubt not that he tried to be gentle, and to express his words in nice, delicate ways, but his coarse nature and rough instinct led to such statements, and he did not intend any harm, nor did he mean to disgrace or err, as we have mentioned before in the statement he made during the illness of the Messenger of God (s.a.w.)[249], and like the statements he made during the Treaty of Hudaybiyyah and other instances. And God Almighty does not hold a person accountable except for his intentions, and indeed his intentions were among the purest and most sincere for God, the Exalted, and for the Muslims. And anyone who is fair knows that this statement is true, and that it suffices without the interpretation of our Shaykh Abu Ali.[250]

I say: This statement reeks of determinism, especially when he says "due to the harshness of nature and roughness of disposition that God Almighty created him with," implying

248 -This statement reeks of the doctrine of determinism.
249 -Note that Ibn Abi al-Hadid confesses that Umar spoke these terrible words during the illness of God's Messenger (s.a.w.).
250 -*Sharh Nahj al-Balaghah*, 2/27.

that God created Umar with harshness, and then he is asked to be gentle and kind. This contradicts what Ibn Abi al-Hadid and his fellow Mu'tazila believe about divine justice and human free-will; it is strange that some claim Ibn Abi al-Hadid was Shi'i even while he writes such things.

Then he says: "And indeed his intentions were among the purest and most sincere for God, the Exalted, and for the Muslims." But according to Muslim belief, it is God, the Exalted, who knows the intentions, so how does Ibn Abi al-Hadid also claim to know them?

Ibn Ashur said: "Therefore, you find those who accompanied the Messenger of God (s.a.w.) may have been coarse before belief, but once they believed, they became wise, like Umar ibn al-Khattab."[251]

Ibn Ashur uses Umar as an example of coarseness, and anyone familiar with Umar's biography would agree with Ibn Ashur's statement that "he was coarse" but disagree with his statement that "he became wise."

In the *Usul* of Ahmad ibn Hanbal, we read: "The best of this nation after its Prophet is Abu Bakr al-Siddiq, then Umar ibn al-Khattab, then Uthman ibn Affan. We prioritize these

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251 -*Al-Tahrir wa al-Tanwir*, 1/2795.

three as the Companions of the Messenger of God (s.a.w.) did; they did not disagree on this."[252]

This prioritization dissipates in light of the authentic tradition spoken by the Prophet (s.a.w.) to Ali (a.s.): "You are to me like Aaron was to Moses." Ali's position in the nation of Muhammad (s.a.w.) is the same as Aaron's (a.s.) in the nation of Moses (a.s.), and Aaron comes immediately after Moses. Moreover, the Companions themselves did not believe in this ranking, to the extent that they refused to bury Uthman in the Muslim cemeteries!

They said: Amr ibn al-As wrote to Abu Bakr mentioning the situation with the Romans and asking for support. Abu Bakr wrote to Khalid ibn al-Walid ordering him to reinforce the people of Syria with those with him of strength and to appoint a man over the weak people among them. When Khalid received Abu Bakr's letter, he said, "This is the doing of al-U'aysir ibn Umm Shumla," meaning Umar ibn al-Khattab, "He envied me because the conquest of Iraq had been under my command."[253]

And consider the words of Hasan ibn Ali (a.s.) in *Jamharat Khutab al-Arab*, responding to al-Mughirah ibn Shu'bah in the assembly of Mu'awiyah: "And indeed, the law of God

252 -*Usul al-Sunnah*, 1/35.
253 -*Thiqat Ibn Hibban*, 2/185.

regarding adultery is established against you. And Umar, indeed, withheld from you a right that God will question him about."[254]

This is a testimony from the leader of the youth of Paradise on Umar that he unjustly averted the legal punishment from al-Mughirah.

Al-Zubayr ibn Bakkar in *al-Muwaffaqiyat* narrated from al-Mutarrif ibn al-Mughirah ibn Shu'bah who said: "I entered with my father to Mu'awiyah [...] and he said[255]: 'Alas! Alas! What memory of me do I hope to remain? The brother of Taym ruled justly and did what he did, yet no sooner had he perished than his memory perished, except for someone saying "Abu Bakr." Then the brother of Adi ruled, striving and endeavoring for ten years, yet no sooner had he perished than his memory perished, except for someone saying "Umar." And Ibn Abi Kabsha is called out every day five times, testifying that Muhammad is the Messenger of God.'"[256]

This is Mu'awiyah ibn Abi Sufyan testifying during his reign that the memory of Umar ibn al-Khattab had perished, meaning that people had forgotten him and no longer mentioned him in any regard. So, how then did he

254 - *Jamharat Khutub al-Arab*, 2/22.
255 - Meaning that Mu'awiyah said these words.
256 - *Al-Nasa'ih al-Kafiyah*, 123.

return to the scene in later records, and with such enormous stature?

Asim narrated from Abu Uthman who said: "He had a cane in his hand that he walked with and he often said, 'By God, if I wished, this cane of mine would speak. If Umar were in a balance, it would not even tilt by a hair's breadth.'"[257]

From Abu Salamah, who said: Sa'ad said: "By God, we were not the earliest in embracing Islam, but I know by what we were given precedence. It was because of the most detached of us from worldly matters, meaning Umar ibn al-Khattab."[258]

However, true detachment from worldly matters is when one renounces position, status, and fame, where the caliphate coveted among people becomes less significant than a goat's sneeze. But when one is ready to burn the house of the Prophet's daughter (a.s.), her husband, and their children just to become a ruler over people, he is far from being detached from this world! Many people during the Umayyad and Abbasid eras feigned detachment in food and clothing, but it did not benefit them because history is unforgiving in its judgment.

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257 - *Musannaf Ibn Abi Shaybah*, 6/357, no. 32008.
258 - Ibid., 6/358, no. 32012.

From Ismail from Zubayd, who said: "When Abu Bakr's death approached, he sent for Umar to appoint him as his successor. So the people said: 'Are you appointing over us a harsh and hard-hearted man? If he ruled us, he would be even harsher and harder. What will you say to your Lord when you meet Him and you have appointed him over us?' He said: 'Do you frighten me with my Lord? I will say: O God, I appointed over them the best of Your people.'"[259]

Look at his statement "the people said," and the term "the people" is not used for one or two individuals. Yet they say "Umar's caliphate was universally accepted by all the Companions!" The phrase "Are you appointing over us a harsh and hard-hearted man" is a statement from the Companions objecting to Abu Bakr's action, confirming that Umar ibn al-Khattab was "harsh and hard-hearted." Then look at Caliph Abu Bakr claiming he will tell God Almighty, "O God, I appointed over them the best of Your people," thus asserting that the best of God's people was Umar! By what measure could Umar be the best of God's people? And why didn't the rest of the Companions agree with this and called him "harsh and hard-hearted" instead? Can a harsh and hard-hearted person be the best of God's people? However, there is an incident that happened to

259 - Ibid., no. 32013.

Abu Bakr during the Prophet's life (a.s.) related to this matter, mentioned by Muslim, Ahmad, and others. From A'idh ibn Amr who said that Abu Sufyan came to Salman, Suhayb, and Bilal with a group, and they said: "By God, the swords of God have not taken from the neck of the enemy of God what they should have taken!" Abu Bakr said: "Do you say this about the chief of Quraysh and their leader?" He then informed the Prophet (s.a.w.), who said: "O Abu Bakr, perhaps you have angered them; if you have angered them, you have indeed angered your Lord." Then Abu Bakr went to them and said: "My brothers, did I anger you?" They replied: "No, may God forgive you, my brother."[260]

So, how far is the difference between the Prophet (s.a.w.), Bilal, Salman, and Suhayb on one side, and Abu Bakr ibn Abi Quhafa on the other. The Prophet (s.a.w.) and his companions saw Abu Sufyan as an enemy of God Almighty, while Abu Bakr ibn Abi Quhafa saw him as the chief of Quraysh and their leader, and he was not ashamed to say this while the Prophet (s.a.w.) was alive and well! Despite this, Abu Bakr maintained this stance toward Abu Sufyan, evidenced by the fact that he left the Zakat in his hands after the pledge of Saqifah, even though it was the

260 -*Sahih Muslim*, 4/1947 (tradition no. 2504); *Tafsir al-Qurtubi*, 6/435; *Al-Jami' Bayn al-Sahihayn*, 1/377; *Musnad Ahmad ibn Hanbal*, 5/64; *Al-Isti'ab*, 2/637; 2/733; *Siyar A'lam al-Nubala*, 2/25; *Tarikh Madinat Dimashq*, 10/463.

Muslims' money, and took from Fatimah (a.s.) what was under her control, claiming it was the Muslims' money! So, the Muslims' money, if in Abu Sufyan's hands, was fine to be retained by Abu Sufyan, but not if it was in Fatimah's hands. And Abu Bakr appointed Yazid ibn Abi Sufyan to lead a large army to Sham. Then, look at Abu Bakr complaining about companions among the best believers in defense of a man cursed by the Messenger of God (a.s.). This story at least reveals that Abu Bakr's standards and measures in considering the ranks of men were purely derived from pre-Islamic ignorance. Therefore, the Prophet (s.a.w.) sternly said to him, "If you have angered them, you have indeed angered your Lord." Therefore, if Abu Bakr was a man who sees Abu Sufyan as the leader of Quraysh during the life of the Prophet (s.a.w.), how could he not see Umar ibn al-Khattab as the best of God's people?

Zayn ad-Din al-Iraqi in *Tarh al-Tathrib* reported that Ibn Abd al-Barr said: "His conversion to Islam was a victory with which Islam became prominent due to the Prophet's call. At-Tirmidhi narrated from Ibn Umar's tradition that the Messenger of God said: 'O God, honor Islam with the most beloved of these two men to You: Abu Jahl or Umar

ibn al-Khattab.' And he said that Umar was more beloved to him. He said: This is a good and authentic tradition ."[261]

But the question remains: When did God honor Islam through Umar during the life of the Prophet, and how was that? Was it through his fleeing at Uhud? Or his fleeing at Hunayn? Or his fleeing at Khaybar? Or his cowardice and weakness on the day Amr ibn Abd Wudd challenged him, offering him a passage to Paradise, while he, the ascetic, declined? And most severe of all, he would flee from the battlefield, leaving the Messenger of God exposed to being killed! The important thing was his own survival, while the Messenger of God could be killed and Umar saved.[262]

Both Bukhari and Muslim narrate from Sa'ad ibn Abi Waqqas that the Prophet (s.a.w.) said: "O Ibn al-Khattab, by the One in whose hand is my soul, Satan never meets you on a path except that he takes a path other than yours." And from them, from the tradition of Abu Hurayrah: "There

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261 -*Al-Tarh wa al-Tathrib*, 1/76.

262 - There is much to discuss about this tradition, which appears in the following sources: *Fada'il al-Sahabah li Ibn Hanbal*, 1/428; *Al-Tafsir al-Kabir*, 16/121; *Kanz al-Ummal*, 11/266; *Fayd al-Qadir*, 5/325; *Mirqat al-Mafatih*, 11/194; *Al-Kamil fi Du'afa' al-Rijal*, 3/155; 3/216; 4/194; *Mizan al-I'tidal fi Naqd al-Rijal*, 3/76; 4/221; *Tarikh Madinat Dimashq*, 44/114; 44/116; *Al-Mughni an Haml al-Asfar*, 2/833; *Al-Fawaid al-Majmu'ah fi al-Ahadith al-Mawdu'ah*, 1/336; *Al-Lal'i al-Masnu'ah*, 1/277; *Al-Mawdu'at*, 1/238; *Talkhis Kitab al-Mawdu'at*, 1/99; 1/100; *Tanzih al-Shari'ah*, 1/373; *Al-Firdaws bi-Ma'thur al-Khitab*, 3/372; *Dhakhirah al-Huffaz*, 4/2003; *Asna al-Matalib*, 1/236; *Kutub wa Rasail wa Fatawa Ibn Taymiyyah fi al-Fiqh*, 35/384; *Majmu' al-Fatawa*, 11/204; 35/384; *Al-Fatawa al-Kubra*, 1/468; *I'lam al-Muwaqqi'in*, 4/142; *Minhaj al-Sunnah al-Nabawiyyah*, 6/55; *Shadharat al-Dhahab*, 1/33; *Tarikh al-Khulafa*, 1/92.

were men among the Children of Israel who were spoken to by God without being prophets. If there is anyone in my nation like that, it is Umar." And, as we have already seen, the Prophet (s.a.w.) saw for him a palace in Paradise and saw that he gave him his leftover drink. They asked, "What do you interpret that as?" He said: "Knowledge." And he saw his garment dragging behind him. They asked, "What do you interpret that as?" He said: "Religion." And he saw that he was drawing water from a well, then Abu Bakr drew a bucket or two, then he drew water from it until all the people were quenched, symbolizing the caliphate! And all these traditions are in the collections of Bukhari and Muslim and the visions of the prophets are a form of revelation. Tirmidhi also narrates this and declares it authentic on the basis of the tradition of Ibn Umar: "Indeed, God has placed truth on the tongue and heart of Umar."

On this basis, his statement "The Prophet is overwhelmed by illness!" is true without a doubt, and then the statement of God “And he does not speak from [his own] inclination. It is naught but a revelation revealed” becomes subject to criticism by the enemies of Islam in the Qur’an, because the one who hallucinates speaks from desire, and what a desire it is!

As for their claim that the Prophet said to Umar: "The devil never finds you on a path but takes a different one from yours," it is contradicted by what happened on the days of Khaybar, Uhud, Hunayn, and al-Ahzab. "And when the devil made their deeds pleasing to them and said, 'No one among the people can overcome you today, and indeed, I am your supporter.' But when the two armies sighted each other, he turned on his heels and said, 'Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed I fear God. And God is severe in penalty.'" (8:48) And Umar did as he testified about himself, turning on his heels, so they must have been in the same path.

Abu Ishaq said: "I heard Abu Salamah ibn Abd al-Rahman say that Ibn Umar in his time was better than Umar in his time."[263]

From Hisham from Muhammad, who said: "A man used to say to another man, 'May God be angry with you as the Commander of the Faithful was angry with al-Mughirah,' when he removed him from Basra and appointed him over Kufa!"[264]

This is how people would jest about Umar's dealings with al-Mughirah ibn Shu'bah.

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263 -*Al-Mustadrak*, 3/644.
264 -*Ta'rikh Madinat Dimashq*, 60/41.

Umar in the World of Dreams

Ibn Asakir reported from Ibn Abbas that al-Abbas said: "I asked God for a year after Umar's death to show him to me in a dream. I saw him after a year, sweating from his forehead, so I said: 'May my father and mother be sacrificed for you, O Commander of the Faithful, what is your condition?' He said: 'I have just finished now, and indeed Umar's throne was about to be demolished, had I not met a Kind and Merciful Lord.'"[265]

Anyone who knows the nature of the relationship between al-Abbas ibn Abd al-Muttalib and Umar ibn al-Khattab will not miss the import of this report.

Amr ibn al-As said to Mu'awiyah: "I saw in my dream that Abu Bakr was sad, so I asked him about his condition and he said: 'These two have been assigned to hold me accountable, and there are a few pages [in my record of good deeds].' And I saw Umar similarly, and his pages were like Hazura.[266] And I saw Uthman similarly, and his pages were like Hazura, and I saw you, O Mu'awiyah, and your pages were like Mount Uhud and Thabir." Mu'awiyah asked: "Have you seen the dinars of Egypt?"[267]

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265 -*Ta'rikh al-Khulafa*, 1/146.
266 -A place in Mecca, see *Taj al-Arus*.
267 -*Mu'jam Ma Ista'jam*, 1/445.

Al-Suyuti said: Ibn Asakir also reported from Zayd ibn Aslam that Abdullah ibn Amr ibn al-As saw Umar in a dream and asked, "How did you fare?" He replied: "Did I leave you only twelve years ago?" Abdullah said: "Indeed, I have just been released from the account now."[268]

Abdullah ibn Umar said, "There was nothing I wanted to know more about than the fate of Umar, so I saw in my dream a palace and asked to whom it belonged. They said: 'To Umar ibn al-Khattab.' Then, Umar emerged from the palace wearing a cloak, as if he had just bathed. I asked, 'How did you fare?' He replied: 'Well; my throne nearly collapsed beneath me, had I not met a forgiving Lord!' He asked: 'How long since I left you?' I said: 'Twelve years.' He said: 'I have just now escaped the reckoning.'

You have encountered this statement before, narrated by al-Abbas, and here it is from Ibn Umar, without addition or reduction, intended to testify to Umar's salvation; yet Umar himself used to say that he could not testify to anyone's salvation, except for the Messenger of God, whose past and future sins were forgiven! Then, what is this reckoning he talks about? Does it exempt him from the disputes he had with Fatimah and Ali, peace be upon them? And does it absolve him from the disputes with Subaygh ibn Asal, Nasr

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268 -*Ta'rikh al-Khulafa*, 1/146.

ibn Hajjaj, and others? And I wonder what to say about the phrase "he emerged from the palace wearing a cloak, as if he had just bathed..."

It is easy to distribute palaces and paradises in the world of dreams, but reality does not conform to that, nor does it accept it. Reality abides by the laws and principles set by the Qur'an, so that people have no argument against God after the messengers: "So that God will recompense every soul for what it earned. Indeed, God is swift in account" (14:51). And what many defenders of the companions' generation overlook is that on the Day of Judgment, the companions will not be companions or caliphs, but will be people like the rest, subject to the detailed rulings of Islam; and you have come across the tradition that says, "I do not see them attaining salvation except like stray camels," so what is this deed that reduces their chance of salvation to such a level.

Chapter 3: Umar's Conversion to Islam

This is a story related to Umar ibn al-Khattab before Islam that is worth reflecting on: Al-Mawardi al-Shafi'i said: Among the signs of their impending conversion was what Ibrahim narrated … from Ibn Abbas that Umar ibn al-Khattab once recounted in a gathering after the Prophet (s.a.w.): "We went out as a group to al-Abtah in Mecca with a calf we intended to slaughter. When we slaughtered it, and its blood drained and it died, suddenly a voice cried out from within it, 'O Zurayh, O Zurayh, a crier cries out, in a clear voice, a prophet emerges declaring the truth, proclaiming there is no god but God.' The voice cried out like this three times, then it quieted down, and we dispersed, terrified by it. Soon after, the Prophet (s.a.w.) appeared."[269]

I say: This story implies that Umar ibn al-Khattab knew of the Prophet's mission before it began. He should have been among those eagerly awaiting and rushing to it once it became a reality. However, the opposite happened. Umar's conversion to Islam was delayed, and many, including his son, sister, and brother-in-law, converted before him. What delayed him?[270]

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269 -*A'lam al-Nubuwwa*, 1/186.

270 -*Al-Mustadrak*, 3/647, no. 6377: "Abdullah ibn Umar converted before his father."

Ibn Ashur in his *Tafsir* said: "Both Walid ibn al-Mughirah and Umar ibn al-Khattab were unbelievers, actively discouraging people from following Islam. While Walid concocted excuses and criticisms against the Qur'an, Umar openly dissuaded people with harshness, without resorting to fabrications."[271]

This clearly shows Umar dissuaded people from embracing Islam with harshness, knowing about the Prophet's (s.a.w.) mission, as previously explained. There is a significant difference between those reject the truth knowingly verses those who do so unknowingly. How then can he be considered superior to those who never deterred anyone from God's path, not even for a moment? Umar equaled those he persecuted in Islam, but they surpassed him in never having misled others from God's way.

Also, Ibn Ashur mentioned the attempts by the polytheists to compel some of their relatives or associates to revert to paganism, as evidenced in the story of Sa'id ibn Zayd and his torment at the hands of Umar ibn al-Khattab.[272]

Muhammad ibn Sa'ad in the story of Umar's conversion said: Umar asked his sister and brother-in-law, "Have you

271 -*Al-Tahrir wa al-Tanwir*, 1/2400.
272 - Ibid., 1/1327.

turned apostate?" When his brother-in-law suggested that the truth might be found in a religion other than his, Umar violently attacked him. His sister intervened, and Umar struck her, causing her face to bleed. Angered, she declared her faith in Islam. When Umar finally relented, he asked to read the scripture they had. His sister replied that he was impure and could not touch it unless he bathed.[273]

If it's true that "Umar could read books," this only adds to his culpability, as knowledge differentiates from ignorance. If he had read books, he would have encountered prophecies about the Prophet's mission (s.a.w.).

Al-Baghawi said regarding the verse "O Prophet, sufficient for you is God and for whoever follows you of the believers," (8:64), Sa'id ibn Jubayr said: "Thirty-three men and six women converted with the Prophet (s.a.w.), then Umar ibn al-Khattab converted, completing the forty, and this verse was revealed."[274]

Ibn Ashur says this sentence highlights the virtue of believers who endured harm from polytheists and patiently bore it, without holding grudges against those who harmed them before converting, like Umar ibn al-

273 - *Al-Tabaqat al-Kubra*, 3/268.
274 - *Tafsir al-Baghawi*, 1/374.

Khattab's sister and brother-in-law, Sa'id ibn Zayd. Sa'id said, "I remember when Umar had me bound due to my conversion before he himself converted."[275]

But where is the harm Umar endured for Islam? Was he among those besieged in the valley of Abu Talib?

Ibn Ashur mentioned that among the persecuted Muslim women were: Humamah, the mother of Bilal, who was a slave of Umayyah ibn Khalaf, [...] and Lubaynah bint Fahirah, who belonged to Umar ibn al-Khattab before his conversion to Islam. Umar used to beat her, and Sumayya, the mother of Ammar ibn Yasir, belonged to the uncle of Abu Jahl.[276]

Yet, the prevailing culture dictates that those who tortured Muslims for their faith are considered superior in the eyes of God than the Muslims who suffered at their hands! On what basis? The sole reason being that they eventually ascended to positions of power, unlike their victims.

Ibn al-Athir included among them: Lubaynah, a maid of the Bani Mu'ammil ibn Habib ibn Adi ibn Ka'b, who converted before Umar ibn al-Khattab's Islam. Umar used to torture her until she would renounce her faith, then leave her be, saying, "I only stopped because I grew tired!" To

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275 - *Al-Tahrir wa al-Tanwir*, 1/3883.
276 - Ibid., 1/4784.

which she would reply, "May God treat you similarly if you do not submit to Him." Abu Bakr then bought and freed her.[277]

Ibn Abbas mentioned that the verse "Then is one to whom the evil of his deed has been made attractive..." (35:8) was revealed when the Prophet (s.a.w.) prayed, "O God, honor Your religion through Umar ibn al-Khattab or Abu Jahl ibn Hisham." God guided Umar and led Abu Jahl astray, and this verse was revealed in relation to them.[278]

As for Abu Jahl, they used to say about him, "His intelligence was dulled,"[279] and such a person could not possibly be a source of honor, especially not for Islam! As for whether Umar ibn al-Khattab could be, the judgment is left to the reader after they finishing this book.

Umm Abdullah bint Abi Hathmah said: "O Abu Abdullah, if you had seen Umar's softness and his sorrow for us!" He replied, "Do you really hope for his conversion?" She said, "Yes." He said, "Umar will not convert until the camel of al-Khattab does!" indicating his despair over Umar, given his harshness and severity toward Islam.[280] She also said,

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277 - *Al-Kamil fi al-Ta'rik*, 2/69.
278 - *Lubab al-Nuqul*, 1/181.
279 - *Al-Tabaqat al-Kubra*, 8/44; *Majma' al-Zawa'id*, 6/71; *Tafir al-San'ani*, 2/253; *Musannaf Abd al-Razzaq*, 5/351; *Musnad al-Bazzar*, 2/279; *Ta'rikh Madinat Dimashq*, 38/241, 249, 254.
280 - *Al-Mustadrak*, 4/58, 59.

"Umar ibn al-Khattab was one of the harshest people toward us in our conversion to Islam."[281]

Hilal ibn Yasaf said: "Umar ibn al-Khattab converted after forty men and eleven women had already embraced Islam."[282]

Regarding Zayd ibn al-Khattab, they said: "Umar's brother, an early convert to Islam, was present at the Battle of Badr."[283]

This means Zayd converted before his brother Umar. Based on the previous information about his sister and son converting before him, Umar ibn al-Khattab was the last of his family to embrace Islam! Zayd participated in the Battle of Badr in the heart of the battle, while Umar remained in reserve.

Ahmad ibn Abi al-Hawari said he heard Abu Sulayman say: "God housed them in lofty chambers before they obeyed Him and entered them into fire before they disobeyed Him. Umar ibn al-Khattab used to bring food to the idols, and God loved him—that did not affect his standing with God in the least."[284]

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281 - *Majma' al-Zawa'id*, 6/23; *al-Mu'jam al-Kabir*, 25/29.
282 - *Musannaf Ibn Abi Shayba*, 7/12, no. 33866; *Tahdhib al-Tahdhib*, 7/386.
283 - *Taqrib al-Tahdhib*, 1/223, no. 2134.
284 -*Hilyat al-Awliya*, 9/257.

"They have not appraised God with true appraisal." How can a rational monotheist accept that God loved a polytheist during his polytheism? Isn't He the One who said in the Qur'an, "Indeed, the polytheists are unclean"? How can God describe a polytheist as unclean and love him during his polytheism? Umar never claimed that God loved him. Ali (a.s.) reported that the Prophet (s.a.w.) said, "O Fatimah, God is angry when you are angry and pleased when you are pleased." Abu Sa'd related this in *Sharaf al-Nubuwwa*, Imam al-Rida (a.s.) in his *Musnad*, and Ibn al-Muthanna in his *Mu'jam*.[285] Considering this, it is difficult to believe that God loved Umar, whether during his polytheism or Islam, especially since Fatimah (a.s.) left this world angry with him. The Prophet (s.a.w.) also said, "Whoever angers her, angers me."[286] Umar angered her, thus causing distress to the Prophet (s.a.w.). Al-Suhayli mentions that whoever reviles her has disbelieved in Islam and that she is superior to Abu Bakr and Umar. Ibn Hajar says this is doubtful.[287]

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285 - *Dhakha'ir al-Uqba fi Manaqib Dhuwi al-Qurba*, 1/39.
286 -*Sahih al-Bukhari*, 3/1361; 3/1374; *Al-Jami' Bayn al-Sahihayn*, 3/372; *Sunan al-Nasa'i al-Kubra*, 5/97; 5/148; *Musannaf Ibn Abi Shaybah*, 6/388; *Al-Ahad wal-Mathani*, 5/361; *Al-Mu'jam al-Kabir*, 22/404; *Khasa'is Ali*, 1/147; *Fada'il al-Sahabah lil-Nasa'i*, 1/78; *Fayd al-Qadir*, 4/421.
287 - *Fayd al-Qadir*, 4/421.

Everything that casts doubt on the status of Abu Bakr and Umar is questionable to Ibn Hajar, even if it's Qur'anic. It must be interpreted to align with the theory of the superiority of the Four Caliphs and the Ten Promised Paradise. Otherwise, why didn't the Prophet (s.a.w.) bring Abu Bakr and Umar to the *Mubahalah* with the Christian delegation from Najran?

His Disrespect for the Prophet (s.a.w.):

In an instance of disrespect in the presence of the Prophet (s.a.w.), some readers might be shocked to learn that some companions used foul and indecent language in front of the Prophet (s.a.w.), only apologizing if they noticed his disapproval, fearing total loss of esteem in people's eyes.

Ibn Ishaq narrates that the Prophet (s.a.w.) and some of his Companions met a man from the desert who, when asked to greet the Prophet (s.a.w.), inquired if he was indeed among them. After confirming, he greeted the Prophet and then asked him what was in the womb of his camel. Salamah ibn Salamah ibn Waqsh responded crudely to the man's question about his camel, to which the Prophet (s.a.w.) rebuked Salamah for being obscene and then turned away from him.[288]

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288 - *Al-Sirah al-Nabawiyyah*, 3/160.

The transmitters of this story modified it to maintain the supposed integrity of all companions, but they could not omit Salamah ibn Waqsh's indecent words without also removing the Prophet's (s.a.w.) response. Perhaps this is why Salamah ibn Salamah ibn Waqsh was later considered among the hypocrites.[289]

Al-Bukhari and others narrated about the Treaty of Hudaybiyyah: Urawa said, "O Muhammad, if you annihilate your people, have you heard of anyone from the Arabs who exterminated his people before you? If the other situation prevails, I see faces who are likely to flee and abandon you." To this, Abu Bakr responded, crudely: "Are we to flee and abandon him? Suck on the clitoris of al-Lat!"[290]

I say: al-Shawkani stated, "This implies the permissibility of uttering repulsive words to admonish someone deserving of such rebuke." This is the deduction of a jurist!

289- Al-Suyuti mentioned in *Al-Durr Al-Manthur* (6/531-532): "Ibn Marduwayh narrated from Abu Umamah that a Bedouin stood before the Prophet (s.a.w.) during the Battle of Badr on his pregnant camel and asked, 'O Muhammad, what is in the belly of my camel?' An Ansari man said, 'Leave the Messenger of Allah (s.a.w.) and come to me, I will tell you. You mated with her, and she carries your offspring.' The Prophet (s.a.w.) turned away from him, then said, 'Indeed, Allah loves every living being that is noble and acts nobly, and He dislikes every vile being that is vulgar.'" *Al-Mustadrak 'ala al-Sahihayn*, 3/472; *Dalail al-Nubuwwah*, 3/106; *Al-Sirah al-Halabiyyah*, 2/385; *Samt al-Nujum al-'Awali*, 2/47; *Tarikh al-Islam*, 2/106.

290 - *Sahih al-Bukhari*, 3/975; *Sahih Ibn Hibban*, 11/220; *Al-Nihaya fi Gharib al-Athar*, 1/138; *Nail al-Awtar*, 8/197.

However, Ibn al-Jawzi found the phrase offensive and thus obscured it, not explicitly naming Abu Bakr. Instead, he said: "A man from the companions said to some disbelievers, 'Suck on the clitoris of al-Lat,'" where the clitoris is the part that is cut off during female circumcision.[291] And in 'Al-Nihaya' regarding the Treaty of Hudaybiyah, it is stated, "Suck on the clitoris of al-Lat, where the clitoris, with an open 'Ba,' is the sensitive part that a circumcizer cuts from a woman's private parts during circumcision."[292]

How could one rationally explain such language to their children or students? Clearly, the contemporaries of the Prophet (s.a.w.) did not fully recognize his sacredness, as evidenced by such language used in his noble presence.

In al-Baghawi's *Tafsir*, it is narrated from Umar ibn al-Khattab: "When Abdullah ibn Ubayy ibn Salul died, the Messenger of God (s.a.w.) was called to perform the funeral prayer for him. As the Prophet (s.a.w.) stood up, I approached him and said, 'O Messenger of God, will you pray for Ibn Abi ibn Salul after he said this and that on such and such days?' I listed his statements to the Prophet (s.a.w.), who smiled and said, 'Step aside, O Umar.' When

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291 - *Gharib al-Hadith li-Ibn al-Jawzi*, 1/77; *Sahih Ibn Hibban*, 11/220.
292 - *Al-Nihayah fi Gharib*, 1/138.

I insisted, he said, 'I was given the choice, and I have chosen. If I knew that by exceeding seventy times in asking forgiveness for him, he would be forgiven, I would do it.' The Prophet (s.a.w.) then prayed for him and left. Shortly thereafter, two verses from *Surat al-Tawbah* were revealed: 'And never pray (funeral prayer) for any of them who dies, nor stand at his grave,' until the part that says, 'and they are the transgressors.' I was later astonished at my boldness in confronting the Messenger of God (s.a.w.) on that day. God and His Messenger know best."[293]

The tradition is found in *Sahih al-Bukhari*[294], and its content is that when the Prophet (s.a.w.) intended to pray over the funeral of Abdullah ibn Ubayy, Umar said to him, "Will you pray for him when he said such and such? Has not God forbidden you to pray for the hypocrites?" The content of the tradition indicates that the prohibition on praying for the hypocrites, as mentioned in "And never pray [funeral prayer] for any of them who dies," was revealed after this incident that occurred between the Prophet (s.a.w.) and Umar. It has been asserted in the tradition that the verse "And never pray [funeral prayer] for any of them who dies, ever" was revealed after this event. If this is the case, how

293 - *Tafsir al-Baghawi*, 1/81.
294 - *Sahih al-Bukhari*, 7/36.

did Umar become aware of the prohibition before the one to whom the revelation descends? How did Umar know that God Almighty forbade His Prophet (s.a.w.) when the verse containing the prohibition had not yet been revealed? From where did Umar get this prohibition? Such a prohibition is a legal ruling, and legal rulings are revealed to the bearer of the Shariah. Those who resorted to the reasoning from the verse "Whether you ask forgiveness for them or not – if you ask forgiveness for them seventy times, God will not forgive them..." (9:80) know that it is only fitting for one who is a mercy to the worlds to act in a manner befitting that status, and he only sought to reconcile others by adopting that approach with Abdullah ibn Ubayy ibn Salul, hoping that their hearts would soften at what they saw of mercy through that prayer.

Abu Atiyyah reported that a man died during the time of the Prophet (s.a.w.), and some people said to the Prophet, "Do not pray over him." The Prophet (s.a.w.) asked, "Has anyone of you seen him doing any good deed?" A man replied, "He guarded with us on a particular night, O Messenger of God." The Prophet (s.a.w.) then prayed over him and went to his grave, throwing dirt over it and saying, "Your companions think you are of the people of the Fire, but I testify that you are of the people of Paradise." Then

the Prophet (s.a.w.) said to Umar, "You will not be questioned about the actions of people, but about backbiting."[295]

This incident deserves thoughtful consideration, especially considering the gravity of God's judgment. One of the most disliked things to God is judgment based on whims. This story includes the Prophet's (s.a.w.) testimony for the deceased companion, certifying his salvation, contrasted with Umar's opposite opinion. The Prophet's (s.a.w.) testimony is based on divine revelation and his continuous connection to the unseen. What does Umar's testimony rely on? Islam commands us to have good assumptions about others and to remember our deceased well. The contrast between the Prophet (s.a.w.) and Umar in this case is clear and cannot be reconciled. One can choose to follow the Prophet (s.a.w.) or Umar, but the two cannot be harmonized logically. Moreover, the Prophet's (s.a.w.) statement to Umar, "You will not be questioned about the actions of people," is significant. Ibn Abd al-Barr narrates that someone advised the Prophet not to pray over the deceased, yet the Prophet (s.a.w.) directs his response to Umar. Could it be that Umar himself was the one who made the initial comment, considering his similar behavior

295 - *Al-Isti'ab*, 4/1716.

at the death of Abdullah ibn Ubayy ibn Salul? But Ibn Abd al-Barr seems reluctant to acknowledge this possibility.

Al-Zuhri relates from Umar ibn al-Khattab: Umar approached the Prophet (s.a.w.) and asked, "Aren't you truly the Messenger of God?" The Prophet affirmed. Umar continued, "Aren't we on the truth and our enemy on falsehood?" The Prophet affirmed. Umar asked, "Aren't our martyrs in Paradise and theirs in Hell?" The Prophet affirmed. Umar questioned why they were giving up their dignity in their religion. The Prophet (s.a.w.) replied, "I am the Messenger of God, and I do not disobey Him, and He supports me." Umar asked about the Prophet's (s.a.w.) earlier promise of visiting the Kaaba and performing Tawaf. The Prophet clarified they would do so, but not necessarily that year. Umar then asked Abu Bakr the same questions and received similar answers. Al-Zuhri noted that Umar took actions based on this understanding.[296]

In North Africa, there's a saying, "A man should stretch his legs according to the length of his bed." Indeed, true pride is embodied in actions; those who lack it and claim it are like wearers of false garments. How did Umar allow himself to utter that phrase in the presence of the Prophet (s.a.w.) as if he never compromised his religion for worldly

296 - *Tafsir al-Baghawi*, 1/313.

gain? Wasn't he the one who fled repeatedly, leaving the Prophet (s.a.w.) exposed to enemy attacks? Isn't that the very definition of compromise? What's worse for a Muslim than fleeing from an infidel? Didn't Umar himself admit to fleeing during the Battle of Uhud? Isn't he the one who said, "I saw myself fleeing as if I was drinking water"?[297] How, then, can he claim not to have compromised his religion? One who truly does not compromise his religion would not leave his Prophet (s.a.w.) vulnerable to assassination, nor would he prioritize his own safety over that of his Prophet (s.a.w.), who is more deserving of his loyalty! How shameful for a Muslim to flee from an infidel, especially after God promised one of two good outcomes. And how disgraceful is it to do so after pledging to God not to flee from battle - "And they had certainly pledged to God before not to turn their backs [flee], and the pledge to God must be answered for" (33:15).

They narrate that when the Prophet (s.a.w.) was at Dhu Aynain in Badr and received news of the Quraysh's march, he informed the Prophet (s.a.w.) and sought the people's counsel. Abu Bakr stood up, spoke well, then Umar spoke well. Umar said, "O Messenger of God, it's Quraysh in their

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297 - *Al-Bahr al-Muhit fi al-Tafsir*, 3/397; *al-Durr al-Manthur*, 2/355; *Tafsir al-Tabari*, 7/327.

glory! By God, they have never been humiliated since their rise, nor have they been safe since their disbelief. They will fight you, so prepare yourself fully."[298]

I ask, what were the good words spoken by Abu Bakr and Umar before Umar began to frighten the Prophet (s.a.w.) and discourage their resolve by magnifying the threat of Quraysh? The truth is found in Sahih Muslim and Musnad Ahmad ibn Hanbal: Anas narrated that when news of Abu Sufyan's approach reached the Prophet (s.a.w.), Abu Bakr spoke, but the Prophet (s.a.w.) turned away. Then Umar spoke, and the Prophet (s.a.w.) turned away. Sa'ad ibn Ubadah stood up and said, "Do you mean us, O Messenger of God? By the one who holds my soul, if you commanded us to plunge into the sea, we would do so."[299] The narration does not mention "Abu Bakr stood up and spoke well, then Umar stood up and spoke well," but rather that the Prophet (s.a.w.) turned away from both, first from Abu Bakr, then from Umar. Based on this narration, I ask: If Abu Bakr's words were good, why did the Prophet (s.a.w.) turn away? When do the simple-hearted turn away from good speech,

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298 - *Sharh Nahj al-Balaghah*, 14/112.

299 - *Sahih Muslim*, 5/170; *Musnad Ahmad*, 3/219; 3/220; 3/243; 3/257; *Mustadrak al-Hakim*, 3/253; *Al-Bidayah wal-Nihayah*, 3/263; *Al-Durr al-Manthur*, 4/20; *Dalail al-Nubuwwah*, 3/107; *Tarikh al-Islam*, 2/106.

let alone the one of supreme character? They transmitted Umar's words but omitted Abu Bakr's!

On the day of Badr, Umar exhibited a similar stance, wanting to kill al-Abbas ibn Abdul Muttalib, who had not fought against the Prophet (s.a.w.) in Mecca either by hand or tongue. The Prophet (s.a.w.) consulted the people about the prisoners of Badr, saying, "God has given you power over them, and they are your brothers from yesterday." Umar stood up and said, "O Messenger of God, strike their necks!" The Prophet (s.a.w.) turned away from him. The Prophet (s.a.w.) repeated his statement to the people, and Umar again said, "Strike their necks!" The Prophet (s.a.w.) turned away from him again. Then, Abu Bakr said, "O Messenger of God, we think you should pardon them and accept ransom from them." The Prophet's (s.a.w.) face cleared of the distress that had been on it.[300] The tradition explicitly states that the Prophet (s.a.w.) turned away from Umar twice and that Umar's action caused distress to appear on the Prophet's (s.a.w.) face, meaning he had caused him harm!

Ibn Taymiyyah stated: "Anyone well-versed in the companions knows that Umar held Abu Bakr in great

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300 - *Musnad Ahmad ibn Hanbal*, 3/243; *Majma' al-Zawa'id al-Haythami*, 6/87; *Al-Sirah al-Halabiyyah*, 2/448; *Al-Bidayah wal-Nihaya*, 3/296; *Tafsir Ibn Kathir*, 2/326.

respect and reverence, acknowledging that Abu Bakr's faith and certainty were superior to his own. How then would Umar and others behave toward the Prophet (s.a.w.)? And if this was the conduct of the best of those addressed and informed, what of the rest?"[301]

Ibn Taymiyyah is entitled to his opinions, but he has no right to impose unsubstantiated claims on others. To illustrate the ill manners of those mentioned, consider Abu Bakr's offensive remark to Urwah al-Thaqafi in the Prophet's (s.a.w.) presence, showing no regard for his sanctity, and Salamah ibn Waqsh's earlier comment at Badr.

Ibn al-Qayyim mentioned that Ibn al-Hadi recounted Umar ibn al-Khattab saying, "Beware of opinions, for those who hold them are enemies of the traditions. They find the traditions too difficult to understand and too elusive to memorize, so they interpret religion based on their opinions." Al-Sha'bi narrated from Amr ibn Harith that Umar ibn al-Khattab said, "The traditions eluded them, so they spoke based on opinion, leading themselves and others astray."[302] These narrations from Umar are highly authentic. Muhammad ibn Abd al-Salam narrated that

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301 - *Al-Aqida al-Isfahaniyyah*, 1/157.
302 - *Sunan al-Daraqutni*, 4/146; *Fath al-Bari*, 13/289; *Jami' Bayan al-'Ilm wa Fadlih*, 2/135; *Al-Ihkam li Ibn Hazm*, 6/213; *Al-Madkhal ila al-Sunan al-Kubra*, 1/190.

Umar said, "People, be wary of opinion in religion. I saw myself opposing the Prophet's (s.a.w.) decision based on my opinion, striving hard, when the treaty was being drafted. He said, 'Write, in the name of God, the Most Gracious, the Most Merciful.' They suggested, 'Write, in your name, O God.' The Prophet (s.a.w.) agreed, but I refused. He said, 'O Umar, do you see that I agreed, yet you refuse?'"[303]

Umar's statement, "The Prophet (s.a.w.) agreed, but I refused," suggests he considered himself equal to the Prophet (s.a.w.) in his mission. The Qur'an states, "It is not for a believing man or a believing woman, when God and His Messenger have decided a matter, to have any choice about their affair. And whoever disobeys God and His Messenger has strayed into clear error" (33:36). It appears Umar was unaware that contradicting the Prophet (s.a.w.) leads to clear misguidance. Consider the Prophet's (s.a.w.) words, "Do you see me agreeing, yet you refuse?" Reflect on this! If this occurred after the revelation of Surah al-Hujurat, Umar's behavior was rebellious, given God's command, "Do not go in front of God and His Messenger" (41:1). Otherwise, it was simply poor manners. It's noteworthy that Umar was the first to introduce personal

303 - *I'lam al-Muwaqqi'in*, 1/55.

opinion into matters, as acknowledged by the companions. Bukhari's Sahih narrates from Imran, "We practiced temporary marriage during the Prophet's (s.a.w.) time, and the Qur'an was revealed. A man expressed his opinion as he pleased."[304] The tradition is also in Sahih Muslim and Sunan an-Nasa'i.

Abdullah ibn Salam narrated: When God Almighty intended to guide Zayd ibn Sa'na, Zayd said: "I recognized all the signs of prophethood in Muhammad's (s.a.w.) face when I saw him, except for two I had not yet tested: His forbearance precedes his anger, and intensifying ignorance toward him only increases his forbearance." Zayd added, "I desired to be close to him to discern his forbearance from his ignorance." Zayd ibn Sa'na recounted: One day, the Prophet (s.a.w.) emerged from his quarters accompanied by Ali ibn Abi Talib (a.s.). A man on his mount, resembling a Bedouin, approached and said, "O Messenger of God, the village of Banu so-and-so has embraced Islam. You had told them that embracing Islam would bring them sustenance, but they have been struck by drought and hardship. I fear, O Messenger of God, they might abandon Islam out of greed, as they entered it. If you deem it

304 - *Sahih al-Bukhari*, 2/569, Hadith No. 1496; *Sahih al-Bukhari*, 4/1642; *Sahih Muslim*, 2/900; *Sunan al-Nasa'i al-Kubra*, 6/300; *Sunan al-Darimi*, 2/55; *Musnad Ahmad ibn Hanbal*, 4/429; *Al-Mu'jam al-Kabir*, 18/123; *Tahdhib al-Kamal*, 26/581.

appropriate to send them something to aid them, please do so." The Prophet (s.a.w.) looked at a man beside him, likely Ali, who said, "O Messenger of God, there is nothing left." Zayd ibn Sa'na approached and said, "O Muhammad, would you sell me a known quantity of dates from the orchard of Banu so-and-so, to be paid by such-and-such a date?" The Prophet (s.a.w.) replied, "No, O Jew, but I can sell you a known quantity of dates to be paid by such-and-such a date, without specifying Banu so-and-so's orchard." Zayd agreed, and paying eighty mithqals of gold for the agreed quantity of dates, the Prophet (s.a.w.) handed it to the man, instructing him to distribute it quickly and assist them with it. Zayd ibn Sa'na continued: A few days before the due date, I approached the Prophet (s.a.w.), grabbed his garment and cloak, and harshly said, "Will you not pay me my due, O Muhammad? By God, I have known you, O sons of Abd al-Muttalib, for delaying payment," having had experience with them. Observing Umar ibn al-Khattab (May God be pleased with him), his eyes whirling in his face like revolving spheres, he glared at me and said, "O enemy of God! You speak to the Messenger of God (s.a.w.) and treat him as I see? By the One who sent him with the truth, were it not for the fear of his strength, I would have struck your head with my sword." Meanwhile, the Prophet

(s.a.w.) looked at Umar calmly and with dignity, smiling, then said: "O Umar, we both needed something different from this. You should have commanded me to pay well and instructed him to follow up kindly. Go, O Umar, give him his due and add twenty measure's of dates for your intimidation."[305]

The Prophet's (s.a.w.) comment "you frightened him" clearly indicates that Umar intimidated the man in his noble presence, which is unacceptable. Had it been acceptable, there would not have been a Qur'anic verse stating, "Do not go in front of God and His Messenger" (49:1). Yet, Umar never heeded this verse and continued to precede the Prophet (s.a.w.) until the calamity of Thursday. The second meaning can be inferred from the Prophet's (s.a.w.) words, "We both needed something other than this," implying that Umar was wrong and erred in his actions. Then observe his statement, "I would have struck your head with my sword." Ask yourself, where was this sword during the battles of Uhud, Khaybar, Hunayn, and Ahzab?

In al-Zamakhshari's Tafsir, it is written: "In the name of God, the Most Gracious, the Most Merciful, this is a letter from Muhammad, the Messenger of God, to Thaqif: They

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305 - *Al-Ahadith al-Tiwal*, 23.

shall neither pay taxes nor be conscripted." They added, "Nor be obliged to provide military support." The Prophet (s.a.w.) remained silent, and then they instructed the scribe to write their addition. As the scribe looked to the Prophet (s.a.w.) for guidance, Umar ibn al-Khattab (May God be pleased with him) unsheathed his sword and exclaimed, "Have you embittered our Prophet's heart, O Thaqif? May God fill your hearts with fire!" They replied, "We are not addressing you; we are speaking to Muhammad." The verse "And they almost caused you distress to make you deviate from what We revealed to you" (17:73) was revealed.[306]

You can see how they coldly responded to him after he drew his sword, knowing that his sword and a wooden one were of equal worth. They simply told him, "We are not addressing you," because the culture of authority had not yet surrounded him with an aura. Then, how easily swords are drawn outside the battlefield!

In a tradition reported by Umar, "A man approached the Prophet (s.a.w.) asking for something. The Prophet (s.a.w.) said, 'I have nothing, but buy on my behalf, and when I receive something, I will repay it.' Umar said, 'O Messenger of God, God has not burdened you with what you cannot

306 - *Al-Kashshaf*, 1/692; *al-Tafsir al-Kabir*, 21/17

bear.' The Prophet (s.a.w.) disliked Umar's statement. An Ansari man then said, 'O Messenger of God, spend without fearing any decrease from the Lord of the Throne.' The Prophet (s.a.w.) smiled and his face brightened at the Ansari's words, then said, 'This is what I have been commanded.' Reported by Tirmidhi in the *Kitab al-Shama'il*.[307]

I say: The Prophet (s.a.w.) is the one to clarify for people what God Almighty has obligated and what He has not, as he knows best. It is not for others to clarify to him, as they are like the blind before the sighted. Yet, Umar not only interfered in matters that did not concern him but also dared to advise the Prophet (s.a.w.) improperly, evident in the narrator's words, "The Prophet (s.a.w.) disliked Umar's statement." This incident is a testament to Umar ibn al-Khattab's distance from generosity and magnanimity. His words, "This is what I have been commanded," mean that he opposed what Umar, the addressed one, suggested, indicating that the line of communication was disrupted, allowing Satan to cast into Umar's mouth what he did.

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307 - *Al-Tahrir wa al-Tanwir*, 1/4430.

The Prophet (s.a.w.) said to Umar when he forbade women from crying, "Let them be, O Umar, for the soul is grieving, the eye is tearful, and the time is recent."[308]

Look how he acted in the Prophet's (s.a.w.) presence without permission, and he did not apologize. Later, he approached Fatimah's (a.s.) house when the soul was still grieving, the eye tearful, and the time recent!

Ibn Hibban narrated: "When Sa'd ibn Mu'adh (May God be pleased with him) approached the Prophet (s.a.w.), the Prophet said, 'Stand up for your leader and help him down.' Umar said, 'Our leader is God!'"[309]

They mentioned Umar saying, "Abu Bakr is our leader who freed our leader Bilal." So, how does God alone hold the title of leader when it comes to Sa'd ibn Mu'adh, yet Abu Bakr and Bilal share it? Umar's statement, "Our leader is God," suggests that no one but God can be described as a leader, which is a false belief, contradicted by verses like "And [We made him] a leader and a model of righteousness" (19:54) and "And she found her lord (master) at the door" (12:25).[310]

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308 - *Al-Istidhkar*, 3/71.
309 - *Sahih Ibn Hibban*, 15/500.
310 - *Siyar A'lam al-Nubala*, 1/349; *al-Riyad al-Nudra*, 2/24; *al-Sawa'iq al-Muhriqah*, 1/196.

It seems that Umar said "Our master is Allah" out of envy toward Sa'd ibn Mu'adh, as leadership acknowledged by the Prophet (s.a.w.) cannot be denied. However, what is certain is that Umar ibn al-Khattab was never content with the Ansar on any day.

Al-Suyuti said: Ibn Jarir and Al-Tabarani reported from Ibn Abi Mulaykah via Abdullah ibn al-Zubayr that Al-Aqra' ibn Habis came to the Prophet (s.a.w.), and Abu Bakr said, "O Messenger of Allah, appoint him over his people!" Umar said, "Do not appoint him, O Messenger of Allah!" They both spoke in the presence of the Prophet (s.a.w.) until their voices were raised. Abu Bakr said to Umar, "You only wanted to oppose me," and Umar replied, "I did not intend to oppose you!" Then, the verse was revealed, "O you who have believed, do not raise your voices above the voice of the Prophet" (49:2). After that, when Umar spoke in the presence of the Prophet (s.a.w.), his voice was so low that he had to be asked to repeat himself.

Umar did raise his voice when the Prophet (s.a.w.) was on his deathbed, saying "he is overcome by pain" and "he is delirious" in another narration. Defenders of Umar have tried to justify this, choosing to stand with him rather than the Prophet (s.a.w.).

Umar was surprised by the eloquence of the Prophet (s.a.w.) and asked him, "O Messenger of Allah, how come you are the most eloquent among us, yet you did not emerge from among us?" The Prophet replied, "The language of Ishmael had been lost, but Gabriel came with it, taught me, and I memorized it."[311]

Where was Umar ibn al-Khattab in contemplating the verse "And He taught you that which you knew not. And ever has the grace of Allah upon you been immense" (4:113)? The language of Ishmael is trivial compared to what he was taught.

Al-Nasa'i in *Khasa'is Amir al-Mu'minin* narrated that some companions of the Prophet (s.a.w.) had doors leading from their homes to the mosque. One day, the Prophet (s.a.w.) said, "Close these doors except for Ali's door." The people discussed this, and the Prophet (s.a.w.) stood up, praised Allah, and then said, "I was ordered to close these doors except for Ali's door. Some of you spoke about this. By Allah, I did not close or open them, but I followed the order I was given."[312]

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311 - *Ta'rikh Madinat Dimashq*, 53/103; *al-Khasa'is al-Kubra*, 1/108, 2/308; *Juz' Ibn Ghatrif*, 1/94; *al-Shama'il al-Sharifa*, 1/45.
312 - *Khasa'is Amir al-Mu'minin*, p. 73.

What does it mean that people talked about this? Who were these people who spoke? The narration does not name them, but the separate clues identify them for anyone who follows the biography of those whose objections to the Prophet (s.a.w.) were frequent. The Prophet (s.a.w.) would respond to them, correct their mistakes, yet they continued criticizing his actions, evidenced by their comments on his appointment of Usama ibn Zayd to lead an army including senior Muhajirun and Ansar. There is also another narration where the Prophet (s.a.w.) left for the mosque, dragging his feet, delivered a sermon, and corrected their wrong opinions, but this did not deter them.

When Abu Sufyan appeared during the Battle of Uhud and asked if Muhammad, Abu Bakr, or Umar were among the people, the Prophet (s.a.w.) instructed not to answer him. But Umar could not restrain himself and replied, "You lie, enemy of Allah, Allah has left you in disgrace." Abu Sufyan then proclaimed the victory of their idol Hubal.[313]

Umar's inability to restrain himself indicates that his self-discipline in resisting personal desires was almost non-existent, especially after the Prophet (s.a.w.) said, "Do not answer him." There is no disagreement among Muslims about the obligation to follow the command in the verse

313 - *Sahih al-Bukhari*, 4/1486.

"And whatever the Messenger has given you - take; and what he has forbidden you - refrain from" (59:7). Thus, Umar's action was contrary to Allah and His Messenger (s.a.w.). There is also another narration.[314]

Examples of Umar's Objections to the Prophet (s.a.w.):

Umar ibn al-Khattab's objections to the Prophet (s.a.w.) were numerous. He objected during his lifetime and opposed him after his death. A Muslim remains perplexed about the justifications for these objections. Was Umar a partner in the Prophet's (s.a.w.) mission? Did Umar have a stronger connection to heaven than the Prophet (s.a.w.)? Was Umar more concerned about Islam and Muslims than the Prophet (s.a.w.), after Allah's statement, "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful" (9:128)? A Muslim researcher, or a non-Muslim researcher if Islam

314 - In *Al-Mustadrak 'ala al-Sahihayn*, 2/324, it is recorded: 'Umar said, "O Messenger of Allah, shall I not respond to him?" The Prophet replied, "Yes." When Abu Sufyan called out, "U'lu Hubal (exalt Hubal)," 'Umar retorted, "Allah is the Most High and the Most Glorious." Abu Sufyan then said, "O son of Khattab, it is the day of silence." Abu Sufyan continued, "Where is Ibn Kabsha? Where is the son of Abu Quhafa? Where is the son of Al-Khattab?" 'Umar responded, "This is the Messenger of Allah (s.a.w.), this is Abu Bakr, and here I am, 'Umar!" Al-Hakim commented, "This Hadith has a sound chain of narrators but was not included by them."

prohibits inquiry into Umar's affairs, has the right to ponder upon this.

Although the Prophet (s.a.w.) was angered by Umar's actions and corrected him in those incidents and events, Umar persisted in his objections until the last moment of the noble Prophet's life (s.a.w.), as if he had never read the verses "Do not put [yourselves] forward before Allah and His Messenger" (49:1), "Whoever obeys the Messenger has obeyed Allah" (4:80), "And let those who oppose the Messenger's command beware, lest a trial strike them or a painful punishment" (24:63), "It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error" (33:36), and many other verses in this regard. Undoubtedly, Umar read them at least once, but it is certain that he neither contemplated these verses nor understood their meanings. Had he understood, that comprehension would have resulted in obedience instead of opposition, compliance instead of objection, and complete submission instead of debate.

Umar did not cease his opposition to the Prophet after his death (s.a.w.). Al-Qushayri Al-Hanafi mentions in his

explanation of Al-Tajreed in the chapter on Imamate that Umar said while on the pulpit: "O people, there were three things during the time of the Prophet (s.a.w.), and I forbid them, declare them unlawful, and will punish for them: the mut'ah (temporary marriage) of women, the mut'ah of Hajj (umrah performed in combination with Hajj), and Hayya 'ala khayr al-'amal (part of the call to prayer). Then Al-Qushayri justifies Umar's action, seeking excuses for him as he considers it an issue of ijtihad (independent reasoning), saying, "This does not imply criticism of him because differing in ijtihad matters is not novel."[315]

Al-Qushji says this is "Differing in opinion with an equal!" So, are the Prophet and Umar equals? This is the opinion of theologians from the People of the Qibla regarding two men, one of whom was prophesied by the prophets and the scriptures[316], and the other who worshipped idols for more than thirty years, yet they are referred to as "equals"!

Al-Bukhari reports in his Sahih from Ibn Abbas, who said: When the Prophet's (s.a.w.) pain intensified, he said, "Bring

315 - *Sharh Tajrid al-I'tiqad al-Qushji*, 484.

316 - In reference to the verse of the Qur'an: "When Allah took the covenant of the prophets, [saying], 'Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him.' [Allah] said, 'Have you acknowledged and taken upon that My commitment?' They said, 'We have acknowledged it.' He said, 'Then bear witness, and I am with you among the witnesses.' Then whoever turns away after that - those are the disobedient" (3:81-82).

me a writing material so I can write for you a document after which you will not go astray." Umar said, "The Prophet (s.a.w.) is overwhelmed by pain"[317], and "We have the Book of Allah; it is sufficient." They disputed and there was commotion. He said, "Leave me; it is not appropriate to argue in my presence." Ibn Abbas left, saying, "The great tragedy is what prevented the Prophet (s.a.w.) from writing the document."[318]

In another narration, Ibn Abbas wept until his tears wet the pebbles. He said: "The Prophet's (s.a.w.) pain intensified, and he said, 'Bring me a book so I can write for you a document after which you will never go astray.' They argued, and arguing in the presence of a prophet is inappropriate. They said, 'The Prophet (s.a.w.) is delirious.'"[319]

I ask: Who were those who said this? Is it permissible for them to say such a thing? And why did no one respond to them?

Ibn Ishaq narrates from Anas ibn Malik: "When Abu Bakr was pledged allegiance to at Saqifah, and it was the next

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317 - "What relevance does pain have after the statement of Allah, 'Nor does he speak from [his own] inclination' (53:3? Does Umar intend to suggest that the pain affected the Messenger of Allah (s.a.w.) to the extent that he no longer knew what he was saying?"

318 - *Sahih Bukhari*, 1/36-37, *Kitab al-ilm. Bab kitabat al-ilm.*

319 - *Sahih Buhari*, 5/137. It is also narrated by Muslim in his *Sahih* in *Kitab al-Wasiyya.*

day, Abu Bakr sat on the pulpit. Umar stood up and spoke before Abu Bakr. He praised Allah and then said, 'O people, I said something to you yesterday that was neither found in the Book of Allah nor was it a covenant entrusted to me by the Messenger of Allah (s.a.w.). I thought the Messenger of Allah would manage our affairs, saying, 'He will be the last of us.' Indeed, Allah has left among you His Book, with which He guided His Messenger (s.a.w.). If you hold on to it, Allah will guide you as He guided him. Indeed, Allah has united your affair upon the best among you[320], the companion of the Messenger of Allah (s.a.w.), the second of two when they were in the cave. So stand and pledge allegiance to him.' The people then pledged allegiance to Abu Bakr, the general allegiance, after the allegiance at Saqifah."[321]

I ask: If Umar thought the Messenger of Allah would manage their affairs, why did he say, "The Book of Allah is sufficient for us"? What does "The Book of Allah is sufficient for us" mean when the Messenger of Allah is among them managing their affairs?

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320 - This is a false statement, as evidenced by the words of Gabriel to the Prophet (s.a.w.) regarding the delivery of *Surat al-Tawbah*: 'No one should deliver this except you or a man from you.' If Abu Bakr had been the best of people after the Messenger of Allah, Gabriel would not have made that statement; thus, Abu Bakr is not of the Messenger of Allah, let alone being the best of creation after him!

321 - *Sirat al-Nabi Ibn Hisham*, 4/1074.

Zahra ibn Ma'bad narrates from his grandfather: "We were with the Messenger of Allah (s.a.w.), and he was holding Umar ibn al-Khattab's hand. Umar said, 'By Allah, O Messenger of Allah, you are dearer to me than everything except my own self.' The Messenger of Allah (s.a.w.) replied, 'None of you truly believes until I am dearer to him than his own self.' Umar then said, 'Now, by Allah, you are dearer to me than my own self.' The Prophet (s.a.w.) said, 'Now, O Umar.'"[322]

Umar loved himself more than the Messenger of Allah (s.a.w.). If the Prophet (s.a.w.) had become dearer to him than himself, how could he be comfortable fleeing from him in battles and leaving him amidst enemies? Observe their statement, "while he was holding Umar ibn al-Khattab's hand," indicating their intention to fabricate closeness that enables them to manipulate people's emotions. Suppose the Prophet (s.a.w.) didn't say, "None of you truly believes until I am dearer to him than his own self," in that situation. Would Umar change his mind and say, "Indeed, you are dearer to me than my own self, O Messenger of Allah"?

Ibn Hazm has a statement worth pondering by researchers. He mentions a narration that is hard to find in our times,

322 - *Mukhtasar Ibn Kathir*, 2/159.

and since the narrator is reliable according to others besides Ibn Hazm, one remains perplexed about the matter. Ibn Hazm says: "As for Hudhaifah's tradition, it is disregarded because it is from the route of Al-Walid ibn Jami' who is lost, and we do not think he knows who fabricated the tradition. He narrated stories stating that Abu Bakr, Umar, Uthman, Talhah, and Sa'd ibn Abi Waqqas intended to kill the Prophet (s.a.w.) and throw him off the cliff in Tabuk, and this is a fabricated lie condemned by Allah, so it is disregarded."[323]

The discussion revolves around where the narration went, as it existed during Ibn Hazm's time, and it is not just one narration, as he says, "he narrated stories!"

Umar ibn al-Khattab concluded his relationship with the Prophet (s.a.w.) with an act contradicting his statement, "By Allah, you are now dearer to me than myself." Aisha said: "We did not know about the burial of the Prophet (s.a.w.) until we heard the sound of shovels from the depths of the night on Wednesday night. Ali, al-Abbas, and the Banu Hashim prayed over him, then they exited, and then the Muhajirun entered, followed by the Ansar, then the people prayed over him."[324] Observers of the burial

323 - *Al-Muhalla Ibn Hazm*, 11/224.

324 - *Sunan al-Bayhaqi al-Kubra*, 3/409; *Musannaf Ibn Abi Shaybah*, 3/32; *Musnad Ishaq ibn Rahwayh*, 2/429; *Musnad Ahmad ibn Hanbal*, 6/62; 6/274; *Al-Tamhid li Ibn Abd al-*

narrations find no trace of Umar. Where was he? And if the Prophet (s.a.w.) was dearer to him than himself, how could he be absent from his burial?

Abu Al-Fida' narrates: "Umar came with some fire, intending to ignite the house. Fatima met him and said, 'Where are you going, Ibn Al-Khattab? Have you come to burn down our house?' He replied, 'Yes, unless you enter into what the nation has entered into!' Ali then came out to Abu Bakr and pledged allegiance to him." This account is transmitted by Judge Jamal Al-Din Ibn Wasil and attributed to Ibn Abd Rabbih Al-Maghribi.[325]

Ibn Abd Rabbih Al-Maghribi, the author of a poem on the history of the Caliphs, omitted Ali ibn Abi Talib (a.s.) from the list of the Rightly Guided Caliphs, replacing him with Mu'awiyah.[326] Can we expect anything but his insertion of

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Barr, 24/396; 24/401; *Sharh al-Zurqani*, 2/93; *Al-Isti'ab*, 1/47; *Al-Tabaqat al-Kubra*, 2/305; *Nasb al-Raya*, 2/305; *Al-Mubdi'*, 2/271; *Al-Istidhkar*, 3/56; *Sharh Ma'ani al-Athar*, 1/514; *Nail al-Awtar*, 4/137; *Ta'rikh al-Tabari*, 2/239.

325 -*Ta'rikh Abi al-Fida'*, 18/87.

326- - Al-Maqqari al-Tilmisani, in the biography of Khalaf ibn Fath Al-Jubairi, stated: "At that time, the judge Mundhir ibn Said arrived in Tortosa, where he was overseeing the judiciary in the eastern frontiers before he took charge of the community's judiciary in Cordoba. He stayed in the house previously inhabited by [Khalaf]. When [Mundhir] had free time, he reviewed a book under Khalaf's care, which contained a poem by Ibn Abd Rabbih. This poem listed the Caliphs, placing Mu'awiyah as the fourth, and did not include Ali among them. Then, the poem continued with the Caliphs from the Banu Marwan to Abdur Rahman ibn Muhammad. Seeing this, Mundhir became angry, cursed Ibn Abd Rabbih, and wrote in the margin of the book

'Is not Ali, perpetually cursed be you, son of the vile one, considered an Imam by you?

fabrications into the story, claiming that Ali (a.s.) pledged allegiance to Abu Bakr?

Ibn Qutayba in his biography of Aqil ibn Abi Talib says, "He had a large house in Al-Baqi with many family members. Aqil once slandered a man from Quraysh, and Umar ibn al-Khattab ordered him to be punished."[327]

I ask: Who was the man from Quraysh that Aqil ibn Abi Talib slandered? It is known that Aqil was a genealogist, knowledgeable about the lineage of the Arabs and specifically Quraysh, which allowed him to distinguish the genuine from the affiliated. It is unsurprising that he had lists!

Ibn Jarir and Ibn Abi Hatim narrate from al-Sudayy regarding the verse, “O you who believe, ask not about things...”, "One day, the Prophet (s.a.w.) became angry and stood to address the people: 'Ask me, for you will not ask about anything except that I will inform you.' A man from Quraysh of Banu Sahm, known as Abdullah ibn Hudhafah, stood up and asked, 'O Messenger of Allah, who is my father?' The Prophet said, 'Your father is so-and-so,' confirming his lineage. Umar then approached and kissed

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Lord of the Cloak and the best of Muhammad's family, Close in allegiance, foremost in Islam.'
Abu Ubayd reported that these verses are still in Mundhir's handwriting in the margin of Abu's book to this day." (*Nafh Al-Tayyib by Al-Maqqari*, 2/984).

327 - *Al-Ma'arif Ibn Qutaybah*, 204.

the Prophet's foot, saying, 'O Messenger of Allah, we are content with Allah as our Lord, with you as our Prophet, and with the Qur'an as our guide. Pardon us, may Allah pardon you.' He persisted until the Prophet was pleased. That day, the Prophet declared, 'The child belongs to the bed and for the adulterer is the stone,' and the verse 'Indeed, a people asked such questions before you' was revealed."[328]

One day kissing his foot and another seizing him by his collar! This strange behavior by Umar ibn al-Khattab prompts anyone who learns of this news to question Umar's haste in kissing the foot of the Messenger of Allah (s.a.w.). Did Umar fear that the Prophet (s.a.w.) would reveal something related to Umar that he would not want the public to know? This seems to be suggested by the story as reported in Ibn Abi Shaybah's Musannaf, which mentions that when the Prophet (s.a.w.) invited questions, stating he would reveal all, one man asked if he was destined for Paradise or Hell, and the Prophet replied he was for Hell. Another asked about his father, and the Prophet confirmed his lineage. A third asked about the obligation of Hajj annually, to which the Prophet replied that if he declared it so, it would become mandatory, but if

328 - *Al-Durr al-Manthur*, 3/205.

it was mandatory, they would not be able to uphold it and would thus perish. Umar then stood and said, "We are content with Allah as our Lord, Islam as our religion, and Muhammad (s.a.w.) as our Messenger. O Messenger of Allah, we were recently in ignorance, so do not expose our flaws or disgrace us for our secrets. Pardon us as Allah has pardoned you," after which the Prophet's distress eased.[329]

In Ibn Abi Shayba's account, a significant detail about a man kissing the Prophet (s.a.w.) is omitted, as is the case with the deletion of the phrase "our private parts" by others. This practice of selective reporting is unfortunately prevalent in our heritage.

Furthermore, the Prophet (s.a.w.) stated, "You will not ask me about anything without me informing you about it." This raises the question: why did they not inquire about the rightful successor after him? Was this matter not significant in their eyes?

According to Umm al-Fadl, on a night in Mecca, the Messenger of Allah (s.a.w.) stood and said three times, "Have I conveyed [the message]?" Umar ibn al-Khattab, who was present first, stood up and replied, "O Allah, yes, you have strived, exerted, and advised, so be patient."[330]

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329 - *Musannaf Ibn Abi Shaybah*, 6/323.
330 - *Mukhtasar Ibn Kathir*, 1/203.

There was an exchange of words between Umar ibn al-Khattab and al-Abbas, prompting al-Abbas to approach Umar swiftly. Umar then approached the Prophet (s.a.w.) and complained, "O Prophet of Allah, did you not see what al-Abbas did to me?" He was about to respond but remembered al-Abbas's relation to the Prophet (s.a.w.) and restrained himself. The Prophet (s.a.w.) then said: "May Allah have mercy on you, for a man's uncle is akin to his father."[331]

al-Abbas was known for his balanced intellect, patience, and deliberation, while Umar was recognized for his haste, harshness, and sternness. If Umar truly recognized al-Abbas's status with the Messenger of Allah (s.a.w.), why did he fail to acknowledge the position of Fatimah (a.s.) when he threatened to burn her house? Why did he not recognize the position of Ali (a.s.) as well? al-Abbas was not closer to the Prophet (s.a.w.) than both of them. It would have been better if Umar had clarified the incident instead of saying, "Did you not see what al-Abbas did to me?" unless the vagueness and obscurity are from the narrators. Umar's words to the Prophet (s.a.w.) also imply a sense of doing a favor for the Prophet (s.a.w.). Perhaps this incident

331 - *Tafsir al-San'ani*, 2/331.

influenced Umar's later stance toward al-Abbas when the latter spoke to him about Bahrain.[332]

Al-Nahhas (regarding the Treaty of Hudaybiyyah) noted the problematic aspect that the Prophet (s.a.w.) agreed to return any Muslim who came to him from the Quraysh, leading to the disapproval of this decision by several companions, including Umar ibn al-Khattab, until Abu Bakr reassured him. Scholars have discussed this action, some suggesting that the Prophet (s.a.w.) did this due to the fewness of his followers and the multitude of polytheists, intending to engage with others besides Quraysh until his followers became stronger.[333]

One cannot submit to the Messenger of Allah (s.a.w.) without understanding Allah's words: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and

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332 - In the *Tabaqat Ibn Sa'd al-Kubra* 4/22, it is narrated from Abu Ja'far Muhammad ibn Ali that al-Abbas came to Umar and said to him: "The Prophet (s.a.w.) granted me Bahrain." Umar asked, "Who knows about this?" al-Abbas replied, "Al-Mughira ibn Shu'ba." Al-Mughira was then brought in and he testified to this. However, Umar did not proceed with this grant as if he did not accept his testimony. Al-Abbas then spoke harshly to Umar; upon which Umar said, "O Abdullah, take your father's hand!" And Sufyan narrated from someone other than Amr: Umar said, "By Allah, O Abu al-Fadl, I was more pleased with your acceptance of Islam than with that of Al-Khattab [his own father], if he had converted to please the Messenger of Allah."

333 - *Al-Nasikh wa al-Mansukh*, 1/732.

submit in [full, willing] submission" (4:65). The discomfort Umar felt in the aforementioned incident and others is significant.

According to Salim ibn Ubayd al-Ashja'i, upon the death of the Messenger of Allah (s.a.w.), Umar ibn al-Khattab was among the most distressed. However, his grief did not lead him to attend the Prophet's (s.a.w.) washing or burial. Nor did his grief prevent him from attacking the house of his daughter, Fatimah (a.s.), and threatening to burn it down.

As narrated by Zayd ibn Aslam from his father, Umar ibn al-Khattab recounted an incident where the Prophet (s.a.w.) sent him some wealth, which he returned. When he explained his action to the Prophet (s.a.w.), saying, "O Messenger of Allah, have you not told us that it is better for you not to take from people?" The Prophet (s.a.w.) replied, "That is when you ask people [for it], but what comes to you without asking is a provision that Allah has provided."[334]

This question always echoes in Umar's dialogue with the Prophet (s.a.w.): "Did you not tell us? Did you not tell us?" Those who hear this might think it is Umar's precision in following the Prophet's (s.a.w.) orders and prohibitions,

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334 - *Musannaf Ibn Abi Shaybah*, 4/446, Hadith No. 21975; *Kanz al-Ummal*, 6/198; *Al-Tamhid li Ibn Abd al-Barr*, 4/105; 5/85; *Shu'ab al-Iman*, 3/280.

but it is actually quite the opposite. Allah commanded Umar ibn al-Khattab and others among the Muslims to obey the Prophet (s.a.w.) unconditionally, yet most of them did not do so. Allah also prohibited him in Surah Al-Hujurat from putting himself before Allah and His Messenger, yet he continued to object to the Prophet until the end of his noble life, as seen in the story of the Calamity of Thursday, where he prevented the Prophet (s.a.w.) from writing a document that would ensure Muslims never go astray. Allah also commanded him to love the Prophet's (s.a.w.) relatives, yet he replaced love with terror, threatening to burn down the best house on Earth. Allah prohibited him from feeling discomfort regarding the Prophet's (s.a.w.) judgments, yet his discomfort was evident in his words and actions, among many other instances.

They said: "Then [the Prophet] said, 'Advise me.' Umar ibn al-Khattab said, 'O Messenger of Allah, it is Quraysh and their might! By Allah, they have never been humiliated since they became mighty, nor have they been safe since they disbelieved! And by Allah, they will fight you, so prepare for them.'"[335]

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335 - *Ta'rikh al-Islam*, 2/106; *Dalail al-Nubuwwah*, 3/107; *Al-Durr al-Manthur*, 4/20.

Comments on this and similar instances will follow in the section on "The Courage of Umar."

Anas said: "A veiled slave girl passed by Umar ibn al-Khattab, and he struck her with a whip, saying, 'O mischief-maker, are you trying to resemble free women? Take off the veil.'"[336]

What harm is there in a slave girl wearing a veil? Is modesty exclusive to free women? Did the girl deserve to be struck with a whip simply for veiling herself? It would have sufficed for him to tell her to take off the veil if she understood, assuming she was not deaf. Why the need for physical punishment? Moreover, consider the humiliation a girl would feel being beaten in front of men.

This story clearly illustrates the vast difference between the Prophet (s.a.w.) and Umar in handling political and social crises. They 7said: "While people were at that water source, a group of people arrived, including Umar ibn al-Khattab with his hired worker from Bani Ghifar named Jahjah ibn Sa'id, leading his horse. Jahjah and Sinan al-Juhani, a client of Bani Awf ibn al-Khazraj, clashed over water, leading to a fight. The Juhani cried out, 'O Ansar!' and Jahjah shouted, 'O Muhajirun!' Abdullah ibn Ubayy ibn Salul became

336 - *Tafsir al-Baghawi*, 1/376.

angry, accompanied by a group from his tribe, including Zayd ibn Arqam, a young boy. Abdullah said, 'They have done it, competing and outnumbering us in our land, and treating us with disdain after our kindness toward them. By Allah, when we return to Medina, the more honorable will surely expel the more humble.' Then he turned to his people and said, 'This is what you've done to yourselves, allowing them into your lands and sharing your wealth with them. By Allah, if you withheld from them, they would have moved elsewhere.' Zayd ibn Arqam heard this and reported it to the Prophet after he had returned from his campaign. The Prophet was informed while Umar ibn al-Khattab was present. Umar said, 'O Messenger of Allah, command 'Abbad ibn Bishr to kill him!' The Prophet replied, 'How, O Umar, when people will say that Muhammad kills his companions? No, but call for departure,' at an unusual hour for the Prophet to travel. The people set off, and Abdullah ibn Ubayy came to the Prophet when he heard that Zayd had reported his words, swearing he did not say what was claimed. Abdullah was highly respected among his people. Those around the Prophet, his companions from the Helpers, suggested that perhaps the boy was mistaken, trying to defend Abdullah ibn Ubayy. When the Prophet settled and continued the

journey, Usayd ibn Hudair met him, greeting him with the Prophet's salutation, and asked about the unusual travel time. The Prophet inquired if he knew what their companion said. Usayd asked, 'Which companion, O Messenger of Allah?' The Prophet mentioned Abdullah ibn Ubayy. Usayd, surprised, asked what he said. The Prophet recounted Abdullah's claim about the more honorable expelling the humbler from Medina. Usayd replied, 'By Allah, O Messenger of Allah, you have the right to expel him, as he is the humble one, and you are the honorable.' Usayd then advised leniency, explaining that Abdullah saw the Prophet's arrival as a loss of his kingdom. The Prophet journeyed throughout the day and night, stopping only when the sun became harsh. They rested, falling asleep immediately due to exhaustion. This was to distract them from yesterday's incident involving Abdullah ibn Ubayy. The Prophet then continued through Al-Hijaz until they reached a water source at Naki' al-Nuqaya. A strong wind arose, causing concern, but the Prophet reassured them, saying it signified the death of a prominent disbeliever. Upon reaching Medina, they found Rifa'ah ibn Zayd, one of the Bani Qaynuqa leaders and a supporter of the hypocrites, had died that day. The chapter of the Qur'an mentioning the hypocrites, including Abdullah ibn

Ubayy and his likes, was revealed. The Prophet then acknowledged Zayd's honesty, and Abdullah ibn Ubayy's son, who had heard the news, came to the Prophet. He said, 'O Messenger of Allah, I heard you intend to kill Abdullah ibn Ubayy for what you heard about him. If you decide to do so, command me, and I will bring his head to you. By Allah, the Khazraj know no one more dutiful to his father than me. I fear that if someone else is ordered to kill him, I might not resist killing that person, thus slaying a believer for a disbeliever and entering Hell.' The Prophet replied, 'Rather, we will treat him kindly and well as long as he stays with us.' From then on, his people would reprimand, chastise, and threaten Abdullah ibn Ubayy. The Prophet later said to Umar, 'What do you think, O Umar? By Allah, if I had killed him when you ordered, people who would refuse to kill him today if I commanded. Umar admitted, 'By Allah, I now realize that the command of the Messenger of Allah (s.a.w.) is more blessed than mine.'"[337]

This statement from the Prophet (s.a.w.) reveals Umar's shortcomings in managing the people. He only thought of beheading, despite being the farthest from such actions in times of war, a matter worthy of further contemplation. And Umar himself said at the end of the story, "By Allah, I

337 -*Tafsir al-Tabari*, 28/115; *Zad al-Masir*, 8/271; *Fath al-Bari*, 8/650.

knew the command of the Messenger of Allah (s.a.w.) is more blessed than mine!" If he was truthful in this, why didn't he benefit from the blessing of the Prophet's (s.a.w.) command during the Calamity of Thursday? Why did he confront him with those words that still divide Muslims generation after generation, claiming that the Qur'an was sufficient for him and his followers, as if the Prophet (s.a.w.) was a foreigner to the Qur'an, and as if the Prophet intended to mix into the Qur'an what contradicts it! As if Umar knew the Qur'an better than the Prophet who received it!

The Courage of Umar

They said: "The Prophet (s.a.w.) called Umar ibn al-Khattab to send him to Mecca. Umar said, 'O Messenger of Allah, I fear the Quraysh might try to harm me, and I have no one from Banu Adi ibn Ka'b tribe in Mecca to protect me. The Quraysh know my enmity and harshness toward them. But I can guide you to a man who is more honored there than me: Uthman ibn Affan. So, the Prophet (s.a.w.) called Uthman and sent him to Abu Sufyan and the chiefs of

Quraysh to inform them that he did not come for war but as a visitor to the House of God, honoring its sanctity."[338]

Umar feared for his life from being killed, though he said, "By Allah, if Allah commanded us to kill ourselves, we would!" It is surprising that they narrated his challenging Quraysh during his migration to Medina in broad daylight!

In *al-Mustadrak*: Ali (a.s.) approached the Prophet (s.a.w.) with a radiant face. Umar ibn al-Khattab said, "Why didn't you strip him of his armor? There's no better armor among the Arabs." Ali replied, "I struck him, and he guarded himself with his private parts, and I felt shy to strip my cousin of his armor."[339]

You see the difference in ambitions, the ambition of a man occupied with defending Allah's religion without caring for worldly trinkets, and the ambition of a man occupied with an armor he didn't fight for! There's a moral lesson in Imam Ali's (a.s.) response.

Umar said: "I kept striking people, and they struck me until Allah honored us with Islam."[340]

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338 - *Musnad Ahmad ibn Hanbal*, 4/324; *Al-Sirah al-Halabiyyah*, 2/700; *Al-Sirah al-Nabawiyyah*, 4/282; *Al-Bidayah wal-Nihayah*, 4/167; *Ta'rikh al-Tabari*, 2/121; *Mu'tasir al-Mukhtasar*, 2/369; *Sharh Mushkil al-Athar*, 14/478; *Al-Iktifa bi ma Tamanna Min Maghazi Rasul Allah wal-Khulafa*, 2/176; *Tafsir al-Tabari*, 26/86; *Tafsir Ibn Kathir*, 4/197; *Tafsir al-Baghawi*, 4/193; *Tafsir al-Tha'labi*, 9/47.

339 - *Al-Mustadrak*, 3/33.

340 - *Ta'rikh Madinat Dimashq*, 44/33.

So, he struck and was struck, a common occurrence in self-defense, nothing that distinguishes Umar from others. We haven't heard of anyone striking Ali or Hamza (a.s.); so where is Umar's role in honoring Islam with Allah?

Umar's Stance on the People of Caution:

Sufyan ibn Auf said, "Abu Ubaydah ibn al-Jarrah sent me one night from Homs to Damascus, telling me to greet Umar ibn al-Khattab, the Commander of the Faithful, and inform him of what I saw and witnessed, including the enemy's numbers and the Muslims' opinion on withdrawal; and he wrote a letter with this." Sufyan continued, "When I met Umar and informed him of the people's well-being and Allah's protection, he took the letter and asked about the Muslims' situation. I told him they were planning to leave for Damascus the next morning. Umar seemed displeased. He asked, 'Why would they retreat from their enemy whom Allah granted them victory over? Why leave a land they occupied and Allah opened for them?' I explained that the Roman leader had amassed forces never seen before. Umar said, 'Had I not sometimes disliked their actions but Allah chose better outcomes for them, I would have disliked this decision. Did their entire group agree on this move?' I affirmed, and

Umar concluded, 'Allah must have united their opinion for their best interest, if Allah wills.'"[341]

According to Zayd ibn Aslam, Abu Ubaydah wrote to Umar ibn al-Khattab about the large Roman forces and his fears. Umar wrote back: "Afterwards, know that whenever a believer faces hardship, Allah will bring relief after it. There will never be a difficulty that surpasses two eases. Allah says in His Book: 'O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful' (3:200)."[342]

Here he instructs others to be patient in battle, but he does not adhere to this when he leads the army himself. The story of Umar and his companions calling one another cowards is well-known. Islam permits the army to maneuver and retreat if the enemy's numbers greatly exceed the Muslims'. Despite that, they have narrated a contrasting case. Al-Jassas said: Umar ibn al-Khattab, upon hearing that Abu Ubayd ibn Mas'ud fought bravely in the army until he was killed without retreating, said: "May Allah have mercy on Abu Ubayd. Had he retreated to me,

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341 - *Ta'rikh Madinat Dimashq*, 21/347.

342 - *Muwatta Malik*, 2/446; *Musannaf Ibn Abi Shaybah*, 4/222; *Tafsir al-Qurtubi*, 4/323; *Tafsir al-Tabari*, 4/221; *Al-Jihad li Ibn al-Mubarak*, 1/164; *Al-Durr al-Manthur*, 2/418; *Ta'rikh Madinat Dimashq*, 2/143; 25/477; *Takhrij al-Ahadith wal Athar*, 4/236; *Al-Maqasid al-Hasanah*, 1/539; *Kashf al-Khafa*, 2/196; *Al-Istidhkar*, 5/18; *Shu'ab al-Iman*, 7/205; *Sharh al-Zurqani*, 3/13; *Al-Faiq*, 4/127; *Al-Nihaya fi Gharib al-Athar*, 3/235.

I would have been his support." When Abu Ubayd's companions returned to him, he said: "I am your support," and did not reprimand them.[343]

Al-Shawkani narrated from Ibn Mundhir that Kulayb said: Umar ibn al-Khattab addressed us, reading *Surah Al Imran* from the pulpit, saying it relates to the Battle of Uhud. Then he said, "We scattered from the Messenger of Allah (s.a.w.) on the day of Uhud and I climbed the mountain."[344] He heard an Israelite saying, "Muhammad is slain," so he vowed, "If anyone says Muhammad is killed, I will cut off his head." Then he saw the Prophet (s.a.w.) and people retreating to him, and the verse was revealed, "Muhammad is not but a messenger; [other] messengers have passed on before him." (3:144).[345]

So, Umar confesses to fleeing, climbing the mountain, and abandoning the Prophet to the swords of his enemies!

Ibn Abi Hatim narrated from Ibn Abbas about Umar ibn al-Khattab, who said: "On the following year of Uhud, they were punished for what they did at Badr by taking ransom. Seventy were killed, and Muhammad's (s.a.w.) companions fled from him. His front teeth were broken, his

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343 - *Ahkam al-Qur'an*, al-Jassas, 4/227.
344 - Note that here Umar confesses to fleeing the field of battle and abandoning the Prophet (s.a.w.).
345 - *Fath al-Qadir*, 1/583; *Al-Durr al-Manthur*, 2/334; *Kanz al-Ummal*, 2/162.

helmet was shattered on his head, and blood flowed over his face. Then Allah revealed, 'Or did you think that you would enter Paradise while [the condition of] those who have passed on before you has not yet come to you?' (3:142)."[346]

Umar speaks of the companions on Uhud day, excluding himself from those who fled, though he was the first to flee, as attested by Qatada and himself in *Sahih Bukhari*. Yet, he admitted fleeing while giving a sermon. Ibn Jarir narrated from Kulayb, who said Umar addressed the congregation on Friday, reading *Surah Al Imran*, saying, "When Uhud day came, we were defeated, and I fled until I climbed the mountain. I felt like I was grazing like a mountain goat while people said, 'Muhammad is killed.'"[347]

Umar describes himself fleeing like a mountain goat. Readers can imagine a man over forty being chased by a polytheist, fleeing like a mountain goat. Where was he going in his flight?

Ibn Qutayba stated: "On that day, Quraysh had three thousand men, and the Prophet (s.a.w.) had seven hundred. He wore two armors and took a sword, shaking

346 - *Fath al-Qadir*, 1/598.
347 - *Al-Misbah al-Munir*, 1/247; *Al-Durr al-Manthur*, 2/355; *Al-Muharrar al-Wajiz fi Tafsir al-Kitab al-Aziz*, 1/529; *Tafsir al-Tabari*, 4/144; *Tafsir al-Bahr al-Muhit*, 3/97; *Kanz al-Ummal*, 2/162.

it, and asked, 'Who will take this with its right?' Umar ibn al-Khattab said, 'I will!' but the Prophet turned away from him. Then Al-Zubair said, 'I will,' and he turned away from him too; both felt disheartened. Then Abu Dujanah, Simak ibn Kharshah, stood up and asked, 'What is its right, O Messenger of Allah?' The Prophet replied, 'To strike with it until it bends.' Abu Dujana said, 'I will take it with its right,' and the Prophet gave it to him."[348]

You see how the Prophet (s.a.w.) turned away from Umar when he said, "I will." Why would the Prophet, known for his great character, turn away from him? It must be remembered that the Prophet (s.a.w.) was wise in his actions and did not favor flattery over truth. The situation demanded seriousness and bravery, and Umar's record did not merit this sword on such a day. Thus, the Prophet's decision was firm.

Al-Shawkani narrated from Ibn Abi Shaybah, Ibn Jarir, and Ibn Abi Hatim that Umar ibn al-Khattab said: "Don't be deceived by this verse, it was only for the day of Badr, and I am a support for every Muslim."[349]

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348 - *Al-Ma'arif*, Ibn Qutaybah, p. 159
349 - *Fath al-Qadir*, 2/429.

His Flight from Battle:

Muhammad ibn Hasan Al-Shaybani, in the chapter on fleeing from battle, said: "I do not like a strong Muslim man to flee from two polytheists." This is based on Allah's saying, "And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination" (8:16). The verse means whoever turns his back on that day has incurred Allah's wrath and his abode is Hell, except if retreating for fighting or joining a troop for counter-attacking.[350]

Al-Alusi said: "In the words of the Commander, may Allah honor his face, there is an implication contrary to the Shiite view. In Nahj al-Balaghah, it is mentioned that Umar ibn al-Khattab (RA) consulted the Commander, may Allah honor his face, about going to fight the Persians when they gathered for war. He said: 'This matter's victory or defeat is not dependent on numbers. It is the religion of Allah, which He manifested, and His army, which He honored and supported until it reached its current state. We are promised by Allah, as He said, 'Allah has promised those among you who believe and do righteous deeds that He

350 - *Al-Sayr al-Kabir*, Muhammad ibn al-Hasan al-Shaybani, 1/123.

will certainly grant them succession to the earth, just as He granted it to those before them, and that He will establish their religion which He has chosen for them, and that He will change their fear into peace and security' (24:55). Allah fulfills His promise and supports His army. The position of a leader in Islam is like the thread in a necklace; if it breaks, everything scatters. The Arabs, though few, are many with Islam, honored by unity. Be the pivot and turn the mill with the Arabs, protecting yourself from the fire of war. If you leave this land, the Arabs will surround you from all sides, and what you leave behind will concern you more than what's ahead. The Persians may soon see you as the root of the Arabs, thinking if they cut you off, they can rest. This will only make them more aggressive and eager. As for their numbers, we never fought with numbers in the past; we fight with victory and support.'"[351]

Imam Ali's (a.s.) speech is based on his knowledge of the man's cowardice and repeated flight from battles. However, the Prophet (s.a.w.) always led the army, as did Imam Ali (a.s.) later in Nahrawan, Jamal, and Siffin. There's no doubt the disbelievers were more eager to kill the Prophet (s.a.w.) than Umar. It is unbecoming of Ali ibn Abi

351 - *Ruh al-Ma'ani*, al-Alusi, 18/207.

Talib (a.s.) to advise against something and then be the first to do it.

According to 'Awn ibn Abi Shaddad: Umar ibn al-Khattab had a slave woman named Zunaira who converted to Islam before him. Umar would beat her for her conversion. The disbelievers of Quraysh used to say: If it had been good, Zunaira would not have preceded us to it. So Allah the Almighty revealed about her situation: {And those who disbelieved say... (the verse)}. Perhaps they did not mean Zunaira specifically, but also those like her, and in the verse, the masculine is used predominantly over the feminine.[352]

In *Tafsir al-Tha'labi*, it is narrated that Abu al-Fadl Allah al-Jawhari, while on the pulpit and asked to speak about the virtues of the Companions, remained silent, then raised his head and recited:

"Don't ask about a man, ask about his companion... For every companion follows his partner's lead."

What do you want from people who were chosen by Allah to be companions of His Prophet and were privileged to witness His revelations? Allah the Almighty praised a believing man from the family of Pharaoh who concealed his faith, mentioning him in His book and preserving his

352 - *Ruh al-Ma'ani*, al-Alusi, 26/14.

speech in a gathering of disbelief. How does this compare to Umar ibn al-Khattab who unsheathed his sword in Mecca and swore by Allah that he would no longer worship Allah in secret?[353]

I ask: Where was this sword in Badr, Uhud, Khaybar, Hunayn...? Perhaps it became rusty and no longer suitable for battle! Such narrations, if anything, indicate the shallowness of their authors' minds. Else, Tha'labi himself narrated that the Prophet intended to send Umar to Mecca, but Umar said, "O Messenger of Allah, I fear Quraysh for my life and there is no one from Banu Adi in Mecca to protect me"![354] How did he transform from the brave man who challenged Quraysh in Mecca to someone who feared them outside Mecca?

Al-Suyuti reported that Waqi', al-Firyabi, Abd ibn Humayd, Ibn Jarir, and Ibn Abi Hatim narrated from al-Mughira ibn Shu'ba: We were in a battle when a man advanced and fought until he was killed. They said, "He threw himself into destruction!" This was reported to Umar, who replied, "It is not as they say. He is among those whom Allah said about, 'And among the people is he who sells himself seeking the pleasure of Allah.'"[355]

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353 - *Tafsir al-Tha'labi*, 4/73.
354 - *Tafsir al-Tha'labi*, 4/176; *Tafsir al-Baghawi*, 1/304.
355 - *Al-Durr al-Manthur*, al-Suyuti, 1/576

Umar never put this verse into action even once in his life. Since Umar's military record lacks heroics, his admirers had to seek heroic deeds for him with angels and jinn. Ibn Abi al-Dunya in Maka'id al-Shaytan narrated from Ibn Mas'ud a tale of his wrestling with jinn.[356]

Ibn Abbas related: The Prophet (peace be upon him) said, "How will you, O Umar, find yourself when you reach the ground, and a grave of three cubits and a span is dug for you, and then Munkar and Nakir come to you, two black beings dragging their hair, whose voices are like thunderclaps and eyes like flashing lightning, digging the earth with their fangs? They will seat you, terrified, and you will be shaken and bewildered." Umar asked, "O Messenger of Allah, will I be in the state I am in now?" He replied, "Yes." Umar said, "Then I will suffice them by the will of Allah, O Messenger of Allah."[357]

He was indeed as he was then, yet he fled from Marhab, returned with his companions demoralizing them and they demoralizing him, and he fled on the days of Uhud and Hunayn! He fears the People of the Book, who are keen on life, and fears the idolaters, but not tough and stern angels who do not disobey Allah? Perhaps Munkar and Nakir

356 - Ibid., 1/52.
357 - *Ithbat 'Adhab al-Qabr*, al-Bayhaqi, 1/81, Hadith no. 104

seemed less significant to him than Marhab and the idolaters? Surprisingly, he himself narrates that the Prophet (peace be upon him) sought refuge from the torment of the grave; Al-Bayhaqi quoted him saying: I heard the Messenger of Allah (peace be upon him) on the pulpit seeking refuge from five things: "O Allah, I seek refuge in You from cowardice and miserliness, and I seek refuge in You from the worst of lives, and I seek refuge in You from the trials of the heart and from the torment of the grave."[358]

Ibn Umar narrated, saying, "I asked my father, 'Who was the man who rescued you from the polytheists when they attacked you?' He replied, 'It was Al-'As ibn Wa'il Al-Sahmi.'"[359]

How can it be considered that God honored Islam through him when he could not free himself from the polytheists' assault without the intervention of Al-'As ibn Wa'il, whom the Noble Qur'an labeled "cut off" (*al-abtar*)?

Adi ibn Suhayl reported: When the people of Sham sought assistance from Umar against the people of Palestine, he appointed Ali as his deputy and set out to help them. Ali asked him, "Where are you going? You are confronting a

358 - Ibid., 1/114.
359 - *Al-Mu'jam al-Kabir*, al-Tabarani, 1/72, No. 83

ferocious enemy." Umar replied, "I am hastening to fight the enemy before the death of Al-'Abbas. If you were to lose Al-'Abbas, chaos would ensue just as a rope unravels." Al-'Abbas died six years into the reign of Uthman, and by God, chaos did indeed befall the people.[360]

Those familiar with Umar's biography know that Imam Ali (a.s.) advised him against going because he knew his history at Uhud, Hunayn, and Khaybar, and his cowardice at Al-Ahzab. The Prophet (s.a.w.) said of Ali (a.s.) at Khaybar, "He repeatedly charges and does not flee" (*karrar ghayr farrar*) after it was said of Umar, "He frightens them and they frighten him" (*yujannibuhum wa yujannibunahu*). The claim that "chaos befell the people after the death of al-'Abbas" obscures the truth, for the real chaos occurred at Saqifah, as attested by Fatimah (a.s.), daughter of the Messenger of God (s.a.w.).

Zayd ibn Aslam narrated from his father that when Umar ibn al-Khattab allocated stipends, he gave Abdullah ibn Hanthala 2000 dirhams. When Hanthala brought a cousin to him, Umar assigned him less. Hanthala asked, "O Commander of the Faithful, have you favored this Ansari

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360 - *Ta'rikh Dimashq*, Ibn Asakir, 26/372.

over my cousin?" Umar replied, "Yes, for I saw his father at Uhud fighting vigorously, as a camel does."[361]

Umar saw him, but what was Umar's role when he saw the man fighting like a camel? Was he fighting or merely observing? Evidence and testimonies prove that Umar fled at Uhud.

Nafi' reported that Umar's sword, which he used at Badr, had one or two gold ingots in it.[362]

No wonder, for it was a decorative sword, not an executioner's.

Masruq said: When the martyrs were mentioned in the presence of Umar ibn al-Khattab, he asked the people, "What do you think of the martyrs?" The people replied, "O Commander of the Faithful, they are those killed in these battles." Umar said, "Then your martyrs are many. I tell you, bravery and cowardice are natural traits that God places where He wills. The brave fights without caring if he returns to his family, and the coward flees from his beloved. But a martyr is one who sacrifices himself for God's cause, and a migrant is one who abandons what God

361 - *Al-Mustadrak 'ala al-Sahihayn*, al-Hakim al-Nishapuri, 3/205.
362 - *Al-Jami' fi al-Hadith*, Abdullah ibn Wahb ibn Muslim al-Qurashi, 2/698, No. 602.

has forbidden, and a Muslim is one from whose tongue and hand other Muslims are safe."[363]

His statement that God places these traits where He wills suggests a denial of free will. God has commanded His servants to fight and be harsh with the disbelievers, praised those who fight in His cause as though they are a solid structure, and condemned cowards who turn their backs, threatening them with hellfire. If bravery and cowardice were not subject to change and development, neither the praise nor the condemnation would be justified. How could God instill the trait of cowardice in a person and then condemn them for it? Is this the act of the Most Wise?

Abu Qatada said: On the day of Hunayn, when the Muslims fled, and I fled with them, I saw Umar ibn al-Khattab among the people. I asked him, "What is happening to the people?" He replied, "It is the will of God!"[364]

Umar flees at Hunayn and claims it is "the will of God," knowing well that God commanded steadfastness, not flight!

Al-Suyuti reported that Ibn Asakir narrated from Ali, who said, "I know of no one who migrated in secret except for

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363 - *Musannaf Ibn Abi Shaybah*, 4/226, No. 19519.
364 - *Sahih al-Bukhari*, 4/1570; *Al-Bidayah wal-Nihaya*, Ibn Kathir, 8/109.

Umar ibn al-Khattab. When he intended to migrate, he girded his sword, slung his bow over his shoulder, and carried a quiver of arrows in his hand. He went to the Kaaba where the Quraysh nobles were gathered, performed Tawaf seven times, then prayed two units of prayer near the Maqam. He then approached their circles one by one and said: 'May faces be disgraced. Whoever wishes his mother to lose him, his children to become orphans, and his wife a widow, let him meet me behind this valley.' No one followed him!"[365]

You have previously encountered his statement, "O Messenger of Allah, I fear Quraysh for myself," and the protection offered to him by Al-'As ibn Wa'il. This does not align with what Ibn Asakir has transmitted; and to lend credibility to the story, they attributed the narration to Ali (a.s.), who was most knowledgeable about Umar's cowardice.

Muhammad ibn al-Hasan Al-Shaybani said: Umar ibn al-Khattab prioritized earning a livelihood over jihad, as he said: "I prefer to die between the saddlebags of my camel, striking the earth seeking Allah's bounty, than to be killed as a martyr in the way of Allah. For Allah has preferred those who strive in the earth seeking His bounty over the

365 - *Ta'rikh al-Khulafa'*, 1/115.

Mujahideen, as He says, 'and others travel through the land seeking of Allah's bounty'."[366]

This is an incorrect deduction, for Allah has encouraged jihad and favored the Mujahideen over those who stay behind. He has stated that He loves those who fight in His cause in ranks as if they were a solidly structured wall. The matter was definitively settled in *Surah al-Tawbah* with His words, "Say, if your fathers, your sons, your brothers, your spouses, your relatives, the wealth you have acquired, the commerce wherein you fear decline, and the dwellings you like are dearer to you than Allah, His Messenger, and striving in His way, then wait until Allah executes His command; Allah does not guide the defiantly disobedient people" (9:24). So, whoever prefers commerce to striving in God's way should wait.

Ibn Taymiyyah said: Umar ibn al-Khattab received a letter from Abu Ubaydah ibn al-Jarrah during the year of Yarmuk, asking for assistance against the disbelievers and informing him of the overwhelming enemy forces. When his letter arrived, people wept, with Abdur Rahman ibn Awf being among the most affected. Ali advised Umar to go out with the people, but Umar felt it was not feasible and wrote to Abu Ubaydah: "Whatever hardship befalls a

366 - *Al-Kasb*, Muhammad ibn al-Hasan al-Shaybani, 1/33.

Muslim, if he endures it for the sake of Allah, Allah will create a way out and a relief for him. So, when this letter of mine reaches you, seek help from Allah and fight them." He informed him that he could not assist in this matter.[367]

Allah says, "Now Allah has lightened your burden, knowing that there is weakness in you. If there are among you a hundred steadfast, they will overcome two hundred; and if there are a thousand of you, they will overcome two thousand, by the permission of Allah. And Allah is with the steadfast" (8:66). If only Umar had relied on Allah during Khaybar to create a way out and relief!

Ibn Hisham stated: Durar ibn al-Khattab caught up with Umar ibn al-Khattab on the day of Uhud, striking him with the flat of his spear and saying, "Escape, O son of Al-Khattab, I will not kill you!" Umar recognized this favor after embracing Islam.[368]

This means that Durar ibn al-Khattab was pursuing Umar ibn al-Khattab, who was in flight, and instead of killing him as would be typical of other warriors, he allowed him to escape! How can it be said after this that Allah honored Islam through Umar? What honor comes from a fleeing man? And observe how this great historian downplayed

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367 - *Al-Radd 'ala al-Bakri*, Ibn Taymiyyah, 1/393.
368 - *Sirah Ibn Hisham*, 2/258.

the incident, merely stating Umar recognized this favor after embracing Islam.'

Umar's Beliefs

A person's beliefs are linked to their past, as it plays a significant role in accepting, establishing, and correctly assimilating these beliefs. To understand this, recall what happened to the companions of the Prophet (s.a.w.) in the story of Dhat Anwat. Ibn Hisham's biography mentions that the companions accompanied the Prophet (s.a.w.) to Hunayn, where the Quraysh polytheists and other Arabs had a great green tree called Dhat Anwat. They would visit it annually, hang their weapons on it, perform sacrifices, and stay there for a day. The companion narrator said: As we were walking with the Prophet (s.a.w.), we saw a great green tree and asked, "O Messenger of Allah, make for us a Dhat Anwat tree, as they have a Dhat Anwat!" The Prophet (s.a.w.) replied, "Allah is the greatest... Allah is the greatest. You have said, by the One in whose hand my soul is, as the people of Moses said, 'Make for us a god as they have gods.' Indeed, you are a people who are ignorant."[369]

369 - Ibid., 4/86.

This incident took place on the way to Hunayn, and the Battle of Hunayn occurred after the conquest of Mecca in the eighth year of Hijrah, twenty years after the Prophet's mission began! This indicates that those around the Prophet (s.a.w.), despite having fought many battles and changed their superficial lifestyle, had not made significant progress in their beliefs. They were asking the Prophet (s.a.w.) to participate in imitating the polytheists. Among those with the Prophet (s.a.w.) was Umar ibn al-Khattab. No one can deny that Umar worshipped idols for a long time in his life, even narrating this himself. Unfortunately, narrators and interpreters seem to have taken it upon themselves to bury reports about this. Yet, some stories and incidents that escaped their attention allow glimpses into what was happening there.

Al-Aqqad, in his book "The Genius of Umar," mentioned that Umar said, "In the days of ignorance, we used to make an idol from dates and then worship it, later eating it." Idolatry being a grave matter, Allah has described its practitioners with the worst of characteristics, saying, "Indeed, the polytheists are impure." Thus, a polytheist is impure during their polytheism, as understood by jurists. Therefore, Umar ibn al-Khattab, during his days of polytheism, was impure, later purified by Islam. Those

who attribute to the Prophet (s.a.w.) the saying "If I were not sent among you, Umar would have been sent" are indeed fabricating lies against Allah and are disrespectful, implying that Allah could send a prophet who spent decades in the impurity of ignorance and was himself impure, as implied by the verse "Indeed, the polytheists are impure."

Al-Suyuti reported that Ibn Abi Hatim and Abu Al-Sheikh narrated from Umar ibn al-Khattab: While giving a sermon in Al-Jabiyah, he praised Allah and then said, "Whoever Allah guides, none can misguide, and whoever He misguides, none can guide." A young man in front of him spoke a phrase in Persian. Umar asked his translator, "What is he saying?" The translator replied, "He claims that Allah does not misguide anyone." Umar responded, "You have lied, O enemy of Allah! Indeed, Allah created you and He misguides you, and if He wills, He will admit you into the fire. If it were not for a treaty obligation, I would have struck your neck!" The people dispersed, differing over predestination, and Allah knows best.[370]

If this report is accurate, then the young man held a view different from Umar's. Misguiding from the outset is not permissible for Allah, as in *Surah al-Fatihah*, it says "not of

370 - *Al-Durr al-Manthur*, al-Suyuti, 3/619.

those who have evoked [Your] anger or of those who are astray," not 'misguided.' As for misguiding as a consequence, there is no issue, and mere abandonment by Him is a misguidance for them, which is justice, not injustice. Allah says, "And you are not a supporter of the misleaders." How then can He be a misleader? Among His names is the Guide. Umar's words, "He will admit you into the fire, if Allah wills," display a lack of decorum. Later, Umar's attitude toward those who speak Persian will be discussed. The narrator concludes his account with, "The people dispersed, differing over predestination!"

Al-Shawkani narrated from Abd ibn Humayd, Ibn Jarir, and Ibn al-Mundhir that Umar ibn al-Khattab said while circumambulating the Kaaba: "O Allah, if You have decreed misfortune or sin for me, then erase it, for You erase what You wish and confirm. With You is the Mother of the Book, so make it happiness and forgiveness."[371]

When followers of Ahl al-Bayt utter similar words, they are accused of disbelief and of attributing ignorance to Allah, the Exalted. However, when Umar says it, it becomes an unquestionable religion, even though the statement is the same, and the rule for analogies is the same!

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371 - *Fath al-Qadir*, al-Shawkani, 3/126.

Ibn Abi Hatim reported from Umar that he said: "O Allah, forgive my oppression and disbelief." Someone asked, "O Commander of the Faithful, this is oppression, but what about disbelief?" Umar replied, "Indeed, man is oppressive, ungrateful."[372]

Undoubtedly, Umar knew that Allah does not forgive disbelief while one persists in it. After abandoning it, Islam erases what preceded it, so there is no meaning in seeking forgiveness specifically for it!

Ibn al-Mundhir and Al-Bayhaqi, through the route of Ibn 'Abbas, reported that Umar said: "I interpreted this verse 'And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you' (2:143), thinking, by Allah, that he would remain in his community until he testifies over their last actions. It was this belief that led me to say what I said."[373]

This is the extent of Umar's understanding of the Qur'an and his belief about the Messenger of Allah (s.a.w.), while the Qur'an proclaims, 'Every soul will taste death.' Did not the Messenger of Allah (s.a.w.) say on the day of Arafat, 'I

372 - Ibid., 3/157.
373 - *Al-Durr al-Manthur*, al-Suyuti, 2/337.

am about to be called and will respond'? Did he not say, 'Perhaps I will not meet you after this year'?

They narrated that when Umar heard the Prophet (s.a.w.) calling them, he said: "O Messenger of Allah, you call them after three [days], but can they hear?" Allah says, 'Indeed, you cannot make the dead hear.' The Prophet replied, "By the One in whose hand my soul is, you are no more hearing than they are, but they cannot respond."[374] Al-San'ani in his *Tafsir* reported that Umar asked the Prophet (s.a.w.), "How can dead people hear, O Prophet of Allah?" The Prophet replied, "You are no more knowledgeable about what I say than they are."[375] Meaning, they have seen their deeds. Al-Bukhari narrated the story but did not explicitly mention Umar's name.

Nafi' reported from Abdullah ibn Umar that the Messenger of Allah (s.a.w.) caught up with Umar ibn al-Khattab, who was swearing by his father in a caravan. The Messenger of Allah (s.a.w.) said, "Allah forbids you from swearing by your fathers. Whoever must swear should swear by Allah or remain silent."[376]

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374 - *Musnad Ahmad ibn Hanbal*, 3/287; *Musnad al-Tayalisi*, 1/9; *Dalail al-Nubuwwah*, 3/48; *Al-Durr al-Manthur*, 6/500; *Fath al-Qadir*, 4/331.

375 - *Tafsir al-San'ani*, 2/254.

376 - *Sahih al-Bukhari*, 5/2265; 6/2449; *Sahih Muslim*, 3/1266; 3/1267; *Sahih Ibn Hibban*, 10/201.

Umar said in the story of the Treaty of Hudaybiyyah, "By Allah, I never doubted since I embraced Islam except on that day."[377]

He testifies against himself of doubt. It was either doubt in the Messenger of Allah (s.a.w.) or in the promise of Allah, the Exalted. In both cases, it represents a great peril.

Umar With the People of the Book

Did Umar turn away from the Torah and the People of the Book after the Prophet (s.a.w.) prohibited him, as mentioned in *Sahih Al-Bukhari* and elsewhere? The reality confirms otherwise. After Umar became the Caliph, he found the People of the Book infiltrating the affairs of the Muslims, particularly through Ka'b Al-Ahbar, and others like Wahb ibn Munabbih, Tamim Al-Dari, and Zayd ibn Thabit.

In *Ta'rikh al-Madinah*, it is mentioned by Ibn Shihab: "The first to give religious talks in the mosque of the Prophet (s.a.w.) was Tamim Al-Dari; he asked Umar for permission to mention Allah once but was denied. He asked again and was denied, until the end of Umar's rule when he was permitted to speak before Umar came out on Fridays.

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377 - *Sahih Ibn Hibban*, 11/224; *Musannaf 'Abd al-Razzaq*, 5/339; *Al-Mu'jam al-Kabir*, 20/14; *Ta'rikh Madinat Dimashq*, 57/229; *Ta'rikh al-Islam*, 2/371.

Tamim then asked Uthman ibn Affan for permission, who allowed him to speak two days a week."[378]

This is with regard to Tamim al-Dari. As for Ka'b Al-Ahbar, he was free to speak whatever and whenever he wished, and no one objected because he was protected by the state - a sort of diplomatic immunity in contemporary terms. Even though Umar realized the danger of this when Ka'b exaggerated and crossed the allowed limits, he prohibited him from speaking too much about the "First Book." This happened after Ka'b had spread his myths and legends, aided by others who became his students, such as Abu Hurayrah and Abdullah ibn Amr ibn al-As, at a time when the state had prohibited the writing and narration of the noble Hadith. Ka'b was clever in passing off his fabrications, so much so that some scholars who learned from Abu Hurayrah, as Ibn Kathir reports, said: "Fear Allah and be careful in narrating Hadith. By Allah, I have seen us sitting with Abu Hurayrah narrating from the Prophet and from Ka'b Al-Ahbar, then I heard someone among us mixing up the Prophet's (s.a.w.) Hadith with Ka'b's and vice versa. So fear Allah and be careful in narrating."[379]

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378 *Ta'rikh al-Madinah*, Ibn Shabba al-Numayri, 1/11.
379 - *Al-Bidayah wal-Nihaya*, Ibn Kathir, 8/109.

Ka'b Al-Ahbar had never seen the Prophet (s.a.w.) or heard from him, but he became one of the most narrated persons, of such high status that Companions like Abu Hurayrah and Abdullah ibn Amr ibn al-As, and Abdullah ibn Umar narrated from him. Later, he became the personal adviser to Caliph Uthman, perhaps on Umar's recommendation. No Muslim dared to accuse him of religious offense because his hints and guidance always aligned with the desires of the authority, supported by those who fought Islam with all their might and only entered it under compulsion, and who were annoyed with Abu Dharr when he publicly exposed Ka'b in the presence of the elite, saying to him in Uthman's assembly, "O son of the Jews... by Allah, Judaism has not left your heart!" The authority stood by Ka'b Al-Ahbar, and Abu Dharr paid the price. Ka'b Al-Ahbar could not have reached this position without the prominence he had in Umar's life, although no Muslim was unaware of his Judaism. Had he truly embraced Islam as he claimed, he would have abandoned the corrupted Torah, but he not only remained with it but also opened a floodgate from it, the effects of which persist to this day. Did Ka'b achieve that status except by claiming knowledge of what is in the "First Book"? Knowing that the Prophet (s.a.w.) proclaimed, "I am the city of knowledge and Ali is

its gate." He who "has knowledge of the Book," did he not have enough to make Ka'b's Israelite narratives unnecessary? They only turned to the gate of the city of knowledge in dire necessity when Ka'b's information was insufficient!

Umar did not abandon his belief in the Torah that existed with the Jewish community. One day, Ka'b told him that he found Umar mentioned in it. Umar asked, "Do you find me there by my name?" Ka'b replied, "No, but by your description." Perhaps with this statement, he intended to imply the legitimacy of Umar's caliphate. Given that the Qur'an explicitly mentions the name and attributes of the Prophet (s.a.w.): "The unlettered prophet whom they find written in what they have of the Torah...," why did Ka'b not embrace Islam during the Prophet's time?

It is the right of a Muslim to question why the beliefs of Muslims coincide with those of the People of the Book regarding monotheism, the infallibility of prophets, resurrection, and similar matters, which are in clear contradiction with what the Qur'an brings. It is also important to understand how the skeptical current that relies on ambiguous verses infiltrated, and how narrations from the "First Book" were transmitted by the likes of Abu Hurayrah, Abdullah ibn Amr ibn al-As, and Abdullah ibn

Umar. One wonders about the legitimacy of the presence of Tamim Al-Dari and Ka'b Al-Ahbar in the Islamic Caliphate's capital, narrating Israelite stories as they pleased in the Prophet's mosque, while a mental siege was imposed on the people of Badr and Uhud, preventing them from narrating Hadith. This could only happen under an intellectual freedom devoid of despicable fanaticism.

Research has exposed many of Ka'b Al-Ahbar's narrations, which alone is sufficient to alert to his danger to the Muslim heritage and guide researchers to reconsider it. Ka'b used to attend gatherings where his student Abu Hurayrah was present. Sometimes, Abu Hurayrah would narrate something previously unheard, and Ka'b Al-Ahbar would immediately validate it without objection. Today, we only have stern denunciations directed at him from Abu Dharr. Had Ka'b been trustworthy in religion, Abu Dharr, may Allah be pleased with him, would not have confronted him in such a manner. A careful examination of Abu Dharr's behavior reveals a warning to Muslims about two issues: the deviation of the state where a Jewish preacher had become influential and trusted, and the presence of a destructive current working to distort the Qur’an's interpretation and meaning with the state's permission! Ka'b had not witnessed the revelation of a single verse of

the wise remembrance and had no connection with the Prophet's family, near or far. So, from where did he get the interpretation and fatwa? Uthman was angered by Abu Dharr for standing against distortion; it would have been more appropriate for him to rebuke Ka'b for speaking without knowledge and preceding the Prophet's companions. However, this did not align with the policies of the ruling class and its objectives.

The mere fact that this incident of confrontation between Abu Dharr and Ka'b reached us through the books of those opposed to Ahl al-Bayt is a sign for the contemplative. The ruling authority at the time practiced both allure and intimidation, not hesitating to punish anyone who dared express an opinion contrary to the official view, even if it was received from the Prophet's mouth. The issue escalated further during Mu’awiyah's time, with unprecedented censorship, fabrication of Hadiths and stories intended to empty the religion of its content, leading the caliphate to the reckless and disruptive, and the worst of the community to rule – a logical outcome of the state's behavior toward the Prophet's Sunnah under Uthman's rule, before and after, except during Imam Ali's (a.s.) reign, which was marked by disturbances and upheavals.

Ka'b Al-Ahbar, a Jewish convert, lived a long life without ever seeing the Prophet (s.a.w.) and contributed nothing to Islam and Muslims except conspiracies and deceit. He fled to Homs, accused of participating in a plot to kill Umar, and stayed there until things calmed down, then returned to be among Uthman's close associates. He later returned to Homs when the civil war began and remained there until his death, as mentioned in the margin of *al-Kamil* by Ibn Adi.[380] Yet, he suffered no harm or restriction; rather, he enjoyed a status among the caliphs that many of the Muhajirun and Ansar could only dream of. Abu Dharr, one of the earliest Muslims, was moved from place to place and ultimately died in exile at Al-Rabadha. Were the Muslims fair to him when they marginalized him and accepted the difficulties he faced from the rulers, while finding excuses for Ka'b and his close associates, validating their actions, and justifying their behavior?

The mere fact that this incident of confrontation between Abu Dharr and Ka'b has reached us through the books of those opposed to Ahl al-Bayt (a.s.) is in itself a sign for those who reflect. The ruling authority at that time used a combination of inducements and intimidation to control public discourse, and they did not hesitate to punish

380 - *Al-Kamil*, Ibn 'Adi, 1/48.

anyone who dared express an opinion contrary to the official stance, even if it had been received from the mouth of the Prophet (s.a.w.). The issue escalated further during Mu'awiyah's time, with unparalleled censorship, and the fabrication of tradition and stories intended to empty the religion of its essence, leading to the caliphate being taken over by the reckless and disruptors. The worst of the community came to rule, a logical result of the state's approach toward the Prophet's Sunnah during and after Uthman's reign, except for the period of Imam Ali's (a.s.) rule, which was marked by turmoil and disturbances.

Umm Bakr bint Al-Musawwir reported that Umar ibn al-Khattab said, "If the mosque of Quba was in the farthest horizon, we would still travel to it, enduring the journey on camelback."[381]

This is Umar's stance on seeking blessings. Ibn Taymiyyah and Ibn Abdul Wahhab must define their position on this, and they should not fear any blame in this matter for Allah's sake. Indeed, the mosque of Quba is not among those mosques to which travel is undertaken, and the camels' journeys are made. Umar said, "If the mosque of Quba was in a horizon among the horizons"... and it is clear that this statement implies the idea of distance.

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381 *Al-Tabaqat al-Kubra*, 1/245.

Al-Suyuti narrated that Al-Tabarani in *al-Mu'jam al-Saghir*, al-Hakim, Abu Na'im, al-Bayhaqi in *al-Dala'il*, and Ibn Asakir reported from Umar ibn al-Khattab that the Prophet (s.a.w.) said: "When Adam committed the sin, he raised his head toward the heavens and said, 'I ask You by the right of Muhammad to forgive me.' Allah then revealed to him, 'And who is Muhammad?' Adam replied, 'When You created me, I raised my head to Your throne and saw written on it 'There is no god but Allah, Muhammad is the Messenger of Allah.' I knew then that no one could have greater status in Your sight than the one whose name You placed next to Yours.' Allah then revealed to him, 'O Adam, he is the last of the prophets from your offspring, and if it were not for him, I would not have created you.'"[382]

Since Umar himself narrates this, did he deal with the Prophet (s.a.w.) from this perspective?

They said: It is reported that when the Prophet (s.a.w.) passed away, Umar ibn al-Khattab denied his death until Abu Bakr As-Siddiq cited this verse, "Indeed, you [O Muhammad] will die..." and then he accepted it.[383]

Yet, they consider him an authoritative commentator on the Qur'an!

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382 - *Al-Durr al-Manthur*, al-Suyuti, 1/142.
383 - *Al-Tashil li Ulum al-Tanzil*, al-Gharnati al-Kalbi, 3/195.

Al-Suyuti also narrated from Ibn Sa'd, Abd ibn Humayd, Ibn Abi Shaybah, Hanad, Abdullah ibn Ahmad in Zawa'id Al-Zuhd, Ibn Al-Mundhir, and Al-Bayhaqi in Shu'ab Al-Iman that Umar ibn al-Khattab's sandal strap broke, and he said, "Indeed, we belong to Allah, and to Him we shall return." When asked what was wrong, he replied, "My sandal strap broke, and that upset me. Whatever upsets you is a calamity for you."[384]

This is Umar ibn al-Khattab's understanding of calamity. If a sandal strap breaks, it is a calamity; if a pen breaks, it is also a calamity; if a car's tire is punctured, it is a calamity; and so it is with shirt buttons. Thus, by the grace of Allah, we are in constant calamities according to Umar's view.

Al-Alusi narrated from Abd ibn Humayd and others that Umar ibn al-Khattab heard a man reciting, "Has there [not] come upon man a period of time when he was not a thing [even] mentioned?" and said, "I wish it were complete."[385]

This means that Umar wished there were no messages, no worship, no heaven or hell, which does not align with Allah's saying, "And I did not create the jinn and mankind except to worship Me." Rational people agree that existence is better than non-existence, yet Umar seems to think

384 - *Al-Durr al-Manthur*, 1/138.
385 - *Ruh al-Ma'ani*, al-Alusi, 29/151.

otherwise! Adding this statement to Umar's other sayings, "I wish I had been my family's ram," and "I wish I had been this straw!" it becomes clear that Umar had not heard about the tradition about the ten who were given glad tidings of Paradise.

Ibn Al-Jawzi stated, quoting Nafi': "People used to come to that tree [the tree of Bay'at al-Ridwan] and pray beside it. When this reached Umar ibn al-Khattab, he threatened them about it and ordered it to be cut down."[386]

Did Umar fear polytheism among the Companions because they sought blessings by praying near the tree under which they pledged allegiance to the Prophet?

Al-Nahhas said, quoting Khalid: "Umar ibn al-Khattab heard a man saying, 'O Dhul-Qarnayn,' and Umar said, 'O Allah, forgive [us]. Have you not been content to be named after the prophets that you have now named yourselves after the angels?'"[387]

It is known that Dhul-Qarnayn, mentioned in *Surah Al-Kahf*, was a human and not one of the angels. Perhaps Umar's reading of the Torah influenced him.

And from Ghudayf ibn al-Harith: An agent of Umar ibn al-Khattab wrote to him that some people from Samaria were

386 - *Zad al-Masir*, Ibn al-Jawzi, 7/434
387 - *Ma'ani al-Quran*, 4/284.

reading the Torah, observing the Sabbath, and not believing in the resurrection, asking what he thought. Umar wrote back that they were a sect of the People of the Book.[388]

Where then lies the difference between a believer and a polytheist?

There is a story, narrated in various forms, revealing Umar's stance on naming after prophets. Zayd ibn Aslam reported from his father that a slave woman of Ibn Umar ibn al-Khattab came to Umar and said, "Clothe me!" Umar asked, "Doesn't your master clothe you?" She replied, "Abu Isa." Umar exclaimed, "Abu Isa?!" Aslam then said, I was told to go and call him without informing him why. Umar had instructed us that when I send you to call someone, don't tell them why, for Satan teaches him a lie to come to me with. So, I went to him, called him, and he asked why. I said I didn't know. He accompanied me, asking repeatedly, and I informed him until we reached the door, where I found a large chicken, and he gave me one to tell him. So I did. He entered, followed by me, and asked if I had told him why he was summoned. I said yes. He then grabbed my hands in his left and began hitting me with a stick, while I recoiled. Aslam said, Umar kept saying it was

388 - *Ahkam al-Quran*, al-Jassas, 3/321.

iron. Then he let me go, saying, "By Allah, you force me to do this to you, though I dislike it." Then he went to his son [...] and began hitting him with the stick until he tired, asking, "Do you know what the Arabs name their children, may your mother lose you? Amir, Uwaimir, Malik, Sarmah, Muwaylik, Sarrar, and Murrah!" He kept hitting him and repeating this, asking him about Arab names, then repeating his earlier words two or three times. Then he said, "Forget about Jesus, for by Allah, we don't know of a father for Jesus."[389]

And Al-Hafiz Diya' al-Din Al-Maqdisi in *al-Mukhtarah* reported from Zayd ibn Aslam about his father that Umar ibn al-Khattab beat his son who was nicknamed Abu Isa, and Al-Mughira ibn Shu'bah was also nicknamed Abu Isa. Umar asked him, "Isn't it enough for you to be nicknamed Abu Abdullah?" He replied, "The Messenger of Allah (s.a.w.) nicknamed me." Umar said, "Indeed, the Messenger of Allah (s.a.w.) has been forgiven for his past and future sins!" He continued to be known as Abu Abdullah until his death. This was narrated by Abu Dawud in his *Sunan* and is more likely in Al-Mughira ibn Shu'bah's *Musnad*. However, some reported it in Umar ibn al-

389 - *Al-Jami' fi al-Hadith*, Abdullah ibn Wahb ibn Muslim al-Qurashi, 1/112.

Khattab's *Musnad*. Habib al-Shahid reported it from Zayd ibn Aslam, with a sound chain of narration.[390]

Al-Hakim narrated the same story from Zayd ibn Aslam that a man came seeking permission for Abu Isa to see the Commander of the Faithful, Umar. Umar asked, "And who is Abu Isa?" [...] and then nicknamed him Abu Abdullah.[391]

What does Umar mean by saying, "The Prophet has been forgiven for his past and future sins"? Does he imply that the Prophet should not have named anyone after the prophets? So Umar is teaching the Prophet (s.a.w.) what is and is not appropriate in Islam! And why didn't he say this to the Prophet in his lifetime? Why didn't he say to him, "O Messenger of Allah, it is not appropriate for you to name people after the prophets"? Wasn't the Prophet (s.a.w.) the first to establish this practice among Muslims when he named his son, peace be upon him, Ibrahim? Could Umar's idea be influenced by the teachings of Ka'b Al-Ahbar?

Ibn Asakir[392] and Ibn Al-Athir also narrated the same story from Zayd ibn Aslam.[393]

Umar negated the action of the Prophet (s.a.w.) and spoke in a manner that is not correct in contrast to Allah's saying,

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390 - *Al-Ahadith al-Mukhtarah*, Diya' al-Din al-Maqdisi, 1/178.
391 - *Al-Mustadrak 'ala al-Sahihayn*, al-Hakim al-Nishapuri, 3/509, No. 5896.
392 - *Ta'rikh Dimashq*, Ibn Asakir, 60/20;
393 - *Al-Nihaya fi Gharib al-Athar*, Ibn al-Athir, 1/785; *Lisan al-Arab*, 2/224.

"Indeed in the Messenger of Allah, you have a good example to follow for him who hopes in Allah and the Last Day and remembers Allah much."

Al-Tabarani narrated from Anas that Umar went out to pray for rain, taking al-Abbas with him, saying, "O Allah, when we experienced drought during our Prophet's time (s.a.w.), we used him as a means to reach You and now we use our Prophet's uncle as a means."[394]

Umar gives Muslims the impression that the Prophet (s.a.w.) lost his status upon leaving this world, contrary to the truth. In fact, by leaving this world, the Prophet (s.a.w.) was freed from its impurities, and the Muslims lost his presence, as evidenced by Allah's saying, "And Allah would not punish them while you, [O Muhammad], are among them." Perhaps the beliefs of Ibn Taymiyyah and Muhammad ibn Abdul Wahhab are based on Umar's actions. The Companions, including Abu Ayyub Al-Ansari and Aishah, the wife of the Prophet (s.a.w.), and others, contradicted Umar in matters of seeking blessings and intercession. Anyone who claims that al-Abbas ibn Abdul Muttalib's status in this world is greater in the sight of Allah than the status of the Prophet (s.a.w.) with a powerful King is utterly lost. Furthermore, since Umar is ranked

394 - *Al-Mu'jam al-Kabir*, al-Tabarani, 1/72, No. 84.

higher than al-Abbas, being the second Caliph and one of the ten promised Paradise, why don't they seek intercession through him?

Umar knew that al-Abbas had a pre-Islamic past and dealt with usury, and he was not among those purified by the explicit text of the Holy Book. He also knew that the Prophet (s.a.w.) engaged in *Mubahalah* with Ali, Fatimah, Hasan, and Husayn, peace be upon them, and not with al-Abbas. Yet, Umar prayed for rain using al-Abbas because he wanted to obscure the infallibility and purity of Ahl Al-Bayt, peace be upon them. Nevertheless, I do not rule out that this Hadith was fabricated during the Abbasid era, as the Abbasid rulers were keen on every narration that glorified their ancestor al-Abbas, overshadowing Ahl Al-Bayt and their legitimate rights.

Zayd ibn Aslam reported from his father that Umar ibn al-Khattab said to the Black Stone, "By Allah, I know that you are a stone that neither harms nor benefits. If I had not seen the Messenger of Allah (s.a.w.) touch you, I would not have touched you." Then he touched it and said, "What is with us and walking briskly when circumambulating (*al-raml*)? We only followed the polytheists in this, and Allah has

destroyed them." Then he said, "It is something the Prophet (s.a.w.) did, and we do not like to abandon it."[395]

His words to the Black Stone, "By Allah, I know that you are a stone that neither harms nor benefits," would have been more appropriate and accurate if he had said them to the idol he used to bow to.

Tawus said that Umar used to kiss the Black Stone, then place his forehead on it three times, saying, "If I had not seen the Messenger of Allah (s.a.w.) kiss you, I would not have kissed you."[396]

This is the case with all Muslims; every Muslim kisses the Black Stone because the Prophet (s.a.w.) did so. Where is the uniqueness in Umar's saying, "If I had not..."

Muhammad ibn Muslim ibn Khubab reported: Anas ibn Malik came and sat in your place and said, "Do you know what this stick is?" We said, "No." He said, "When the Prophet (s.a.w.) stood for prayer, he took it in his right hand and said, 'Straighten your rows, align yourselves,' then took it in his left hand and said the same. When the mosque was demolished, it was lost. Umar ibn al-Khattab sought it and found it with the Banu 'Amr ibn 'Awf tribe,

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395 - *Sahih al-Bukhari*, 2/161.
396 - *Kanz al-Ummal*, 5/69.

who had placed it in their mosque. He took it and returned it."

Why did the Banu 'Amr take it? And why did Umar return it? If the Black Stone neither harms nor benefits, does this stick benefit? And why was Umar so keen on restoring it?

Al-Suyuti reported (from Ibn Sa'd) and from Layth ibn Abi Sulaym that Umar ibn al-Khattab said: "Do not name your children al-Hakam or Abu al-Hakam, for Allah is the Judge."

Allah the Exalted says, "So send a judge from his family and a judge from her family; if they both desire reconciliation, Allah will cause it between them..." (4:35)[397], speaking about humans, not others! There was a man among the contemporaries of the Prophet (s.a.w.) from Bani Umayya named Al-Hakam, the father of Marwan ibn al-Hakam. The Prophet cursed him and expelled him from Medina but did not order his name to be changed. So, how could the Prophet curse the owner of this name if what Umar says is true?

Al-Razi, in the biography of Masruq ibn al-Ajda' ibn Malik, said it is said that Umar ibn al-Khattab changed his father's name to Abd al-Rahman.[398]

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397 - *Ta'rikh al-Khulafa*, al-Suyuti, 1/142.
398 - *Al-Ta'dil wal-Tajrih*, al-Razi, 2/747, no. 685

Umar was fond of the name Abd al-Rahman, which is why he named three of his sons Abd al-Rahman and did not name any of them Muhammad or Ali. His confidant was Abd al-Rahman ibn 'Awf, and he entrusted 'Amr ibn al-'As with Abd al-Rahman ibn Muljam.

Ibn Taymiyyah said: As for what was done by coincidence and not intentionally, like stopping at a place and praying there because of the stop and not with the intention of specifically praying or stopping there, if we intend to specifically pray at that place or stop there, we are not followers. This is one of the innovations that Umar ibn al-Khattab forbade, as authentically transmitted in the Hadith of Shu'bah from Sulaiman At-Taymi from Al-Ma'ruf ibn Suwayd, who said: Umar ibn al-Khattab was on a journey and prayed Fajr. Then he came upon a place where people were coming, saying the Prophet prayed there. Umar said: The People of the Book were destroyed because they followed the traces of their prophets and turned them into churches and synagogues. Whoever finds the time for prayer should pray, otherwise, he should continue on his journey.[399]

A place where the Messenger of Allah (s.a.w.) prayed should rightfully be considered blessed by people, and

399 - *Majmu' al-Fatawa*, Ibn Taymiyyah, 1/280.

they should pray there for blessings and good fortune. If Umar ibn al-Khattab was truthful in his statement, why did he insist on being buried in the same place as the Prophet (s.a.w.), while he criticized people for following the traces of their prophets? He should have been buried in Al-Baqi or in his home, not following in his Prophet's footsteps. But Allah says, "Indeed in the Messenger of Allah, you have a good example to follow for him who hopes in Allah and the Last Day and remembers Allah much," and He does not say ('Indeed in Umar ibn al-Khattab'). And He commanded to take the station of Abraham as a place of prayer, so does Umar fault the Most High?

Ibn Taymiyyah said: When the grave of Daniel was found in Tustar, Abu Musa wrote to Umar ibn al-Khattab (may Allah be pleased with him). Umar wrote back, "If it is daytime, dig thirteen graves, then bury him at night in one of them and obscure his grave so that people are not tempted by it."[400]

Umar is gone, and Daniel remains. His grave still exists in the mentioned city in Iran, and people visit it and pray to Allah near it without being tempted or misled. If Umar found the visitation of Allah's Prophet Daniel, peace be upon him, excessive, Muslims throughout the ages, both

400 - Ibid., 15/154.

elite and common, have visited and continue to visit righteous people who served Islam, paying no heed to Umar's words and actions. For instance, al-Shafi'i, "born in the year 150 AH, the day Abu Hanifa died, and died in Egypt - after Asr - on Friday in the year 204 AH, and is buried in Al-Qarafa Al-Saghir, and his grave is visited there."[401] And Muslim ibn al-Hajjaj Al-Naysaburi, the author of *Sahih Muslim*, died in Rajab in the year 261 AH [and his grave is visited].[402] And Ibrahim Al-Harawi in Qazvin - his grave is visited and its blessings are sought.[403] Ahmad ibn Umar ibn Surayj Al-Shafi'i's grave is also visited.[404] And there are many others among the scholars and devout worshippers.

Ibn Taymiyyah said: Umar ibn al-Khattab learned that some people were praying at the tree under which the Bay'ah al-Ridwan (Pledge of Pleasure) took place, where the Prophet (s.a.w.) had received allegiance, so he ordered that the tree be cut down.[405]

You see that the rest of the Companions disagreed with Umar, and he only opposed them because he was a ruler with influence, not because he had religious evidence for

401 - *Kanz al-Ummal*, 2/260; *Mir'at al-Janan*, 2/25.
402 - *Tadhkirat al-Huffaz*, 2/588.
403 - *Al-Tadwin fi Akhbar Qazwin*, 2/133.
404 - *Al-Bidayah wal-Nihayah*, 11/129.
405 - *Al-Fatawa al-Kubra*, Ibn Taymiyyah, 2/440.

his actions. If every ruler can rely on their position to accept or reject matters, then farewell to the law of Islam!

Al-Hakim narrated from Musa ibn Ali ibn Rabah Al-Lahmi from his father that Umar ibn al-Khattab addressed the people, saying: Whoever wants to ask about the Qur'an should go to Ubayy ibn Ka'b! Whoever wants to ask about the lawful and the forbidden should go to Mu'adh ibn Jabal! And whoever wants to ask about wealth should come to me! For Allah the Almighty has made me a treasurer.[406]

There is a significant resemblance between the beliefs of Mu'awiyah and Umar. Mu'awiyah said, "I fought against you to rule over you, and Allah has given me that, despite your dislike." And Umar said, "Indeed, Allah has made me a treasurer!" Perhaps both men drew from the same source, which was Ka'b Al-Ahbar. When did Allah appoint him as a treasurer? It is known that Abu Bakr was the one who appointed him over the Muslims, and Abu Bakr never claimed that Allah revealed to him to appoint Umar. There is a famous saying of Ali ibn Abi Talib (a.s.) that reveals the truth of the matter for those who are unaware, when he said to him on the day of Saqifah: "Milk a milking for

406 - *Al-Mustadrak 'ala al-Sahihayn*, al-Hakim (with comments by Al-Dhahabi in Al-Talkhis), 3/304 Dar al-Kutub al-Ilmiyah, Beirut, First Edition, 1411 H/1990 AD.

yourself, O Umar! Strengthen his matter today; he will return it to you tomorrow! You have greatly divided its udder!"

Then, look at how he obscured the gate of the city of knowledge and replaced it with Ubayy ibn Ka'b and Mu'adh ibn Jabal, knowing that they missed much of the Qur'an! As for Ubayy ibn Ka'b, being from Medina, he missed all the Meccan Qur'an, and as for Mu'adh ibn Jabal, he was favored by Umar due to his stance on Ali (a.s.). Yet, Umar would say, "I seek refuge in Allah from living in a community where you, Abu Al-Hasan[407], are not present." If the Qur'an is with Ubayy ibn Ka'b, and the lawful and forbidden are with Mu'adh, then Umar should say, "I seek refuge in Allah from living in a community where Mu'adh or Ubayy are not present."

Ibn Taymiyyah said: Muhammad ibn Waddah and others narrated that Umar ibn al-Khattab ordered the cutting down of the tree under which the Prophet (s.a.w.) took the Pledge of Allegiance because people were going to it, and Umar feared it would be a source of tribulation for them.[408]

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407 - *Ruh al-Ma'ani*, 9/109; *Tafsir al-Kabir*, al-Razi, 32/11; *Kanz al-Ummal*, 5/69 and 5/330; *Umdah al-Qari*, 9/240; *Sharh Fath al-Qadir*, 2/449; *Subul al-Salam*, 2/206; *Al-Sirah al-Halabiyyah*, 1/257.

408 *Iqtida' al-Sirat al-Mustaqim*, Ibn Taymiyyah, 1/386.

Knowing that Umar himself said, "I heard the Messenger of Allah (s.a.w.) while he was in the valley of al-Aqiq say, 'I was visited tonight by a messenger from my Lord, the Mighty and Majestic, and he said: Pray in this blessed valley and make it a place of pilgrimage.'" Narrated by Ahmad, al-Bukhari, Abu Dawud, and Ibn Majah.[409] Therefore, there is no harm in considering a place blessed. The Qur'an mentions "the blessed spot," and "Al-Aqsa Mosque, which We have blessed around," and the villages "in which We placed blessings."

Umar and the Qur'an

Al-Suyuti said: Al-Tabarani narrated from Umar ibn al-Khattab that the Qur'an has one million and twenty-seven thousand letters, and whoever recites it patiently and seeking reward will have for every letter a wife from among the Houri. Its narrators are trustworthy, except for the sheikh of Al-Tabarani, Muhammad ibn Ubayd ibn Adam Abi Iyas, about whom Al-Dhahabi spoke because of this Hadith. This narration has been interpreted as including even the letters from the parts of the Qur'an

409 - *Sahih al-Bukhari*, 2/556; 6/2673; *Sahih Ibn Khuzaymah*, 4/169; *Al-Jami' Bayn al-Sahihayn*, 1/126; *Sunan Abi Dawud*, 2/159; *Sunan Ibn Majah*, 2/991; *Sunan al-Bayhaqi al-Kubra*, 5/13; *Musnad 'Abd ibn Humaid*, 1/34; *Musnad Umar ibn al-Khattab*, 1/66; *Mishkat al-Masabih*, 2/841; *Fath al-Bari*, 5/21; *Sharh al-Umdah*, 2/484; *Fayd al-Qadir*, 3/235; *Mizan al-I'tidal*, 5/290; *Nail al-Awtar*, 5/45.

whose recitation was abrogated, as the present text does not reach this number.[410]

Al-Dhahabi defended Umar, but the issue of the abrogated recitation remains.

Al-Zarqani said: Al-Darimi and others with their chains of narrators reported from Umar ibn al-Khattab that he used to say to Abu Musa Al-Ash'ari, "Remind us of our Lord," and then Abu Musa would recite the Qur'an in his presence.[411]

Muhammad ibn al-Muntasir said: A man said to Umar ibn al-Khattab, "I know the most severe verse in the Book of Allah Almighty." Umar turned and struck him with a stick and said, "Why did you delve into it until you knew it? What is it?" The man said, "Whoever does evil will be recompensed for it, and there is no one among us who does not do evil and is not recompensed for it." Umar replied, "We remained for a while when it was revealed; neither food nor drink benefited us until Allah revealed afterwards and granted concession: 'And whoever does evil or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.'"[412]

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410 - *Al-Itqan*, al-Suyuti, 1/190.
411 - *Manahil al-'Irfan*, al-Zurqani, 1/222.
412 - *Al-Itqan*, 2/430.

You see that he struck the man because he contemplated the Qur'an and applied his mind to understand the most severe verse. Contemplation of the Qur'an is required, as Allah Almighty says, "Do they not contemplate the Qur'an, or are there locks upon their hearts?"

Ibn Abbas said: Umar ibn al-Khattab one day asked the companions of the Prophet: "In whom do you think this verse was revealed, 'Would any of you wish to have a garden with date palms and vines?'" They said, "Allah knows best." Umar became angry and said, "Say we know or we do not know." Ibn Abbas said, "I have an opinion about it." Umar said, "Speak, my nephew, and do not belittle yourself." Ibn Abbas said, "It is an example of a deed." Umar asked, "Which deed?" Ibn Abbas replied, "A rich man who worked in obedience to Allah, then Allah sent Satan to him and he worked in sin until he drowned his deeds."[413]

Sa'id ibn Jubayr narrated that Umar ibn al-Khattab, when *Surah Bara'ah* was mentioned to him and called *Surah At-Tawbah*, said: "It is closer to punishment. It almost uprooted the people until it nearly left no one."[414]

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413 - Ibid., 2/346.
414 - Ibid., 1/152.

Abu Hurayrah said: We were with Umar ibn al-Khattab when a man came to him asking about the Qur'an, whether it was created or uncreated. Umar stood up, took the man by his clothes, and led him to Ali ibn Abi Talib, saying, "O Abu Al-Hasan, do you not hear what this man is saying?" Ali asked, "What is he saying?" Umar replied, "He came to me asking whether the Qur'an is created or uncreated." Ali said, "This is a word that will bear fruit. If I were in charge as you are, I would have beheaded him."[415]

Al-Suyuti reported that Ibn Mardawayh, al-Shirazi in *al-Alqab*, and Al-Harawi in his *Fada'il* narrated from Ibn Umar that Umar ibn al-Khattab came out one day to the people and asked, "Who among you can tell me about the greatest, most just, most fearful, and most hopeful verse in the Qur'an?" The people remained silent. Ibn Mas'ud said, "The expert has been reached. I heard the Messenger of Allah (s.a.w.) say the greatest verse in the Qur'an is: 'Allah! There is no God except Him, the Ever Living …' (2:255), the most just verse in the Qur'an is 'Verily, Allah enjoins justice and good deeds, the most fearful verse in the Qur'an is: 'So, whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it' (99:7-8), and the most hopeful verse in the

415 - *Al-Durr al-Manthur*, al-Suyuti, 2/154.

Qur'an is 'Say: "O My servants who have transgressed against themselves! Despair not of the Mercy of Allah, for Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful" (39:53).[416]

The Story of Subaygh

The story of Subaygh ibn Asal al-Tamimi with Umar ibn al-Khattab deserves a book in itself, for it contains contradictions and paradoxes that reveal the intellectual direction of that era and the control of the regime over culture and thought with an iron fist. This story clearly shows how the Caliph held people accountable for questioning and answering, intervening in every minor and major matter in a way unrelated to Islam. Astonishingly, later jurists and scholars of Islamic jurisprudence principles, and exegetes adopted the Caliph's behavior and made it a legislation in opposition to the divine law, despite being something done on a whim by a non-infallible person, known for frequent stumbling and retraction!

Those jurists and exegetes claimed that Umar's behavior toward Subaygh al-Tamimi was to protect people's beliefs from being shaken and disturbed, but they ignored the Caliph's own actions when he did the same as Subaygh

416 - Ibid., 2/7.

multiple times, asking about the interpretation of the Qur'an as mentioned earlier. Thus, they were self-contradictory because a rule derived by analogy is supposed to be universal.

What first catches the researcher's attention is their insistence on naming Al-Tamimi as Subaygh with an opening, making the man unique with this name. It seems that this was deliberate because when a derivative is on the pattern of "*fa'il*," it usually means "*maf'ul*" as in "*sajin*" meaning "imprisoned," "*tahin*" meaning "ground down," "*alil*" meaning "affected," "*ajin*" meaning "kneaded," "*daqiq*" meaning "ground," etc. so, their saying "*subaygh*" suggests a meaning of "dyed." However, this did not escape opposition, as Ibn Hajar himself says in his translation in *al-Isabah* (under number 4127): "*Subaygh*, with the weight of *azim*, sometimes diminutively appearing as *subaygh*, and is said to be the name of Ibn Sahl al-Hanazali, and he is known for his involvement and his famous story with Umar."[417]

Ibn Hajar also says in the biography of Suwayd ibn Subaygh:

"Suwayd ibn Subaygh was mentioned in Abu Al-Ala Al-Ma'arri's *Risalat al-Ghufran* in a way suggesting he was a

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417 - *Al-Isabah*, Ibn Hajar al-Asqalani, 3/458, Dar al-Jil, Beirut, 1412 H.

Companion of the Prophet, which is not true. Abu Al-Ala said: 'If Suwayd ibn Subaygh had been alive, he would have rebelled during the days of spring.' Suwayd is the one who said, 'When they ask me for an oath, I give them one as torn as the coarse woolen cloak.' And if they make me swear by divorce, I will do it while being in the best of relations and not separate."[418]

Ibn Manzur says in *Lisan Al-Arab*: "Subaygh was a man who persistently asked people complex questions about the Qur'an, so Umar ibn al-Khattab ordered him to be beaten and exiled to Basra, and then he prohibited people from sitting with him."[419] Yaqut al-Hamawi in his discussion about l-Aqaysar cites a verse of poetry by Rabi' ibn Dhubay' al-Fazari, saying, "For I, by Him to Whom the people are grateful, around al-Aqaysar, glorify and praise."[420]

The story of Subaygh ibn Asal al-Tamimi with Umar ibn al-Khattab highlights the strong control of the regime over cultural and intellectual life, and the imposition of a particular narrative, despite it being based on the whims of a non-infallible individual. This narrative was later upheld

418 - Ibid., 3/306.
419 - *Lisan al-Arab*, Ibn Manzur, 8/439.
420 - Yaqut says: "An idol in the outskirts of Syria named Al-Aqisir." See *Mu'jam al-Buldan*, Yaqut al-Hamawi, 1/238, Dar al-Fikr, Beirut.

by jurists and scholars, even though it contradicted the principles of free inquiry and contemplation encouraged in Islam.

Zarqani fluctuated between the names Subgh and Subaygh, stating, "...the matter that the Qur'an forbids us and which made Umar do what he did to Subgh or the son of Subaygh, and made Malik say what he said and do what he did to the one who asked him about God reclining on the throne …" This relates to the naming aspect.[421]

As for the content of the story, this Subaygh was asking about the interpretation of the Noble Qur'an. It is known that understanding the Qur'an depends on comprehending its expressions, and Muslims are commanded to contemplate the Qur'an, which is a branch of understanding its expressions. However, the state had prohibited the narration of the noble Hadith and the interpretation of the Qur'an and mentioning the reasons for its revelation. They only allowed the recitation and teaching of the Qur'an. Anyone who disobeyed the state's orders exposed themselves to severe punishment. Indeed, Subaygh faced extreme punishment for asking about the meaning of Allah's saying, "By those that scatter …" (51:1).

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421 - *Manahil al-'Irfan*, p. 22210.

Subaygh dared to ask about this verse, and when the Caliph Umar learned of this, he prepared to face this threat to state security. Because the state was displeased with Subaygh, historians and biographers described him as foolish, adopting Kharijite beliefs, and participating in sedition, justifying the harm he suffered. As-Suyuti narrates from Ibn Asakir about Muhammad ibn Sirin: Umar ibn al-Khattab wrote to Abu Musa Al-Ash'ari, instructing him not to sit with Subaygh and to deprive him of his allowance and sustenance.[422] Al-Nawawi also hinted at this, saying in his explanation of Sahih Muslim: "This Hadith warns against associating with people of deviation and heresy, and those who pursue ambiguous matters for the sake of creating fitna (strife). However, if someone asks about something ambiguous for guidance and does so politely, there is no harm, and they should be answered. The first type should not be answered but rather rebuked and punished, as Umar ibn al-Khattab did with Subaygh ibn Asal when he pursued the ambiguous matters of the Qur'an."[423]

Ibn Hajar narrates from Ad-Darimi through Sulaiman ibn Yasar: "A man named Subaygh came to Medina and began

422 - *Al-Durr al-Manthur*, al-Suyuti, 2/153.
423 - *Sharh Muslim*, al-Nawawi, 16.

asking about the ambiguous verses of the Qur'an. Umar sent for him and prepared palm fronds. He asked, 'Who are you?' The man replied, 'I am Subaygh the servant of God.' Umar said, 'And I am Umar the servant of God.' He then beat him until his head bled and said, 'Enough, O Commander of the Faithful, what I felt in my head is gone.' Nafi' adds that he was then exiled to Basra. Al-Khatib and Ibn Asakir also narrate from Anas, al-Sa'ib ibn Zayd, and Abu Uthman al-Nahdi, both in detail and summary, and in a narration by Abu Uthman, Umar wrote to us, 'Do not sit with him.' He said, 'If he came and we were a hundred, we would disperse.' Ismail al-Qadi in Al-Ahkam narrates from Hisham through Muhammad ibn Sirin that Umar ibn al-Khattab wrote to Abu Musa, 'Do not sit with Subaygh and deny him his allowance.' Ad-Darimi also narrates in the Hadith of Nafi' that Abu Musa wrote to Umar that Subaygh's condition had improved, so he pardoned him. Ibn Durayd in the Book of Derivation mentioned that he was foolish and that he visited Mu'awiyah... Abu Ahmad al-Askari accused him of harboring Khariji views."[424]

This is what Ibn Hajar mentioned, and many others have discussed the story in detail and summary.[425] Jurists,

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424 - *Al-Isabah*, Ibn Hajar, 3/458, No. 4127, Dar al-Jil, Beirut, 1412 H.

425 - *Ikmal al-Kamal*, Ibn Makula, 5/221, Dar al-Kitab al-Islami, Cairo; 6/206; and in the footnote of *Siyar A'lam al-Nubala*, al-Dhahabi, 10/29, edited by Shu'aib

interpreters, and others relied on it to derive rulings they expected to be acceptable to Allah, relying solely on the authority of the ruler Umar. His only justification for his actions was that he was the ruler. As-Sam'ani, mentioning Abd al-Rahman ibn Muljam al-Muradi, said, "It is said that he [Abd al-Rahman ibn Muljam] was the one who sent Subaygh ibn Asal al-Tamimi to Umar ibn al-Khattab to ask him about the complex matters of the Qur'an. It is also said that Umar ibn al-Khattab wrote to 'Amr ibn al-As to bring Abd al-Rahman ibn Muljam closer to the mosque to teach people the Qur'an and jurisprudence. So, he expanded the place of his house, which was in the flag area, next to the house of Ibn 'Udays al-Balawi, the killer of Uthman."[426]

Commentators have interpreted this incident in a manner that venerates the ruler, praising Umar as much as they could, while vehemently criticizing Sabigh to the best of their ability. Al-Zurqani, after narrating the story of Sabigh, comments: "The term *dabara*, literally refers to a sore on an animal. The implication here is that Umar inflicted a bloody wound on Sabigh's back as if it were a sore on an animal. And may God be pleased with Umar, for this incident

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Arnaut and Muhammad Na'im al-Arqasusi; *Al-Isabah*, 2/198; *Mu'jam al-Buldan*, Yaqut al-Hamawi, 4/124; *Ta'rikh Madinat Dimashq*, Ibn Asakir, 23/408; *Al-Ishtiqaq*, Ibn Durayd, p. 228; *Al-Wafi bil Wafayat*, 16/283; *Al-Durr al-Manthur*, al-Suyuti, 2/152; *Masail al-Imam Ahmad*, 1/477.

426 *Al-Ansab*, al-Sam'ani, 1/451.

indicates that Ibn Sabigh either opened or attempted to open the door to strife (*fitna*) by his pursuit of the ambiguous verses of the Qur'an, speaking at length about them and questioning people about them."[427]

In *Manahil al-'Irfan*, it is also said: "Their discourse in this regard (on the topic of the ambiguous divine attributes) confuses the common people and leads them to temptation. So how can they confront them with it and burden them with it, considering the misguidance and fragmentation of the community this causes, something the Qur'an has forbidden us from doing."[428] al-Suyuti in *al-Itqan* states: "al-Darimi narrated from Umar ibn al-Khattab who said that there will come to you people who will argue with you using the ambiguous verses of the Qur'an. Hold on to the Sunna, for the people of the Sunna are more knowledgeable about the Book of God." [429] These traditions and reports indicate that the ambiguous matters are known only to God and that delving into them is reprehensible, and more will be said on this shortly.

Al-Alusi, after narrating the story of Sabigh, comments: "This indicates that the man was not pure of heart and that

427 - *Manahil al-'Irfan fi Ulum al-Qur'an*, al-Zurqani, 2/207.
428 - *Manahil al-'Irfan*, 2/210.
429 - *al-Itqan fi Ulum al-Qur'an*, al-Suyuti, 2/9.

his questioning was not in pursuit of knowledge, otherwise Umar would not have done what he did to him."[430]

Al-Qurtubi, in his interpretation of God's saying "As for those in whose hearts is deviation," (3:7) states: "This verse encompasses every group from disbelievers, heretics, ignorant, and innovators, though it was specifically referring to the Christians of Najran at that time." Qatada, in his interpretation of the same verse, says: "If this does not refer to the Haruriyya and various types of Kharijites, then I do not know who they are." I say, this interpretation has already been mentioned in a report from Abu Umama with an incomplete chain, and enough for you is the sixth statement of God, "They follow what is ambiguous in it, seeking discord and courting its interpretation." Our teacher, Abu al-Abbas, may God have mercy on him, said: "Those who follow the ambiguous do so either seeking to cast doubt on the Qur'an and mislead the common people, as done by the heretics and Qarmatians who criticize the Qur'an, or seeking to believe in the literal meanings of the ambiguous, as done by the corporealists who collected what is in the Book and the Sunna that suggests that God has a physical being, until they believed that the Creator, exalted is He, has a body and form, with a face, eye, hand,

430 - *Ruh al-Ma'ani*, al-Alusi, 27/2.

side, leg, and finger, exalted is God above that, or they follow it to present their interpretations and clarify their meanings, or as Sabigh did when he excessively questioned Umar about it. These are four categories... The narratives differ in the discipline of Sabigh, and it will be mentioned in our commentary on *Surat al-Dhariyat.* Then, God inspired him to repent and cast it into his heart, so he repented properly."[431]

Despite this, they have narrated that the Prophet (s.a.w.) was asked about the interpretation of a verse and he interpreted it, among the questioners being Umar himself! Al-Suyuti said: "Malik in *al-Muwatta*, Ahmad, Abd ibn Hamid, al-Bukhari in his *Ta'rih*, Abu Dawud, al-Tirmidhi—who deemed it authentic—al-Nasai, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Hibban, al-Ajri in *al-Shari'a*, Abu al-Shaykh, al-Hakim, Ibn Mardawayh, al-Lalaka'i, and al-Bayhaqi in *al-Asma' wa al-Sifat* narrated from Muslim ibn Yasar al-Juhani that Umar ibn al-Khattab was asked about this verse "And when your Lord took from the children of Adam from their loins their descendants" (7:172). He said: "I heard the Messenger of God (s.a.w.) being asked about it. He said: 'Indeed, God created Adam, then stroked his back with His right hand and extracted

431 - *al-Jami' li-Ahkam al-Qur'an*, al-Qurtubi, 4/13.

from him his offspring. He said: "I created these for Paradise and they will act according to the deeds of the people of Paradise." Then He stroked his back and extracted from him offspring. He said: :I created these for Hell and they will act according to the deeds of the people of Hell."' A man asked: 'O Messenger of God, then what is the point of acting?' He said: 'When God creates a servant for Paradise, He empowers him with the deeds of the people of Paradise until he dies upon a deed from the deeds of the people of Paradise and God enters him into Paradise, and when He creates a servant for Hell, He empowers him with the deeds of the people of Hell until he dies upon a deed from the deeds of the people of Hell and God admits him into Hell.'"[432]

Therefore, the Prophet (s.a.w.) was asked about this in the presence of Umar, and the Prophet (s.a.w.) neither scolded the questioner nor whipped him with a palm frond. What then is Umar's justification for his actions?

Umar ibn al-Khattab said, "The term *jibt* (see 4:51) refers to sorcery, and *taghut* refers to Satan."[433]

Here are some accounts of Umar responding to questions about the interpretation of Qur'anic verses:

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432 - *Al-Durr al-Manthur*, 3/601.

433 - *Al-Durr al-Manthur*, 2/564 [Narrated by al-Faryabi, Sa'id ibn Mansur, Abd b. Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim in *Kitab al-Iman*].

Al-Suyuti narrated from al-Tabari who quoted Abu Muhammad, a man from the people of Medina, saying: "I asked Umar ibn al-Khattab about the verse 'And when your Lord took from the children of Adam from their loins their descendants' (7:172). He said, 'I asked the Messenger of God (s.a.w.) just as you have asked me.' Then he said, 'God created Adam with His hand and breathed into him from His spirit'..."[434] This means that Umar himself asked the Messenger of God (s.a.w.) and was not struck with a palm frond.

In al-Tabari's *Tafsir*, it is narrated from Ibn Shihab that Anas ibn Malik told him he heard Umar ibn al-Khattab say: "God said, 'And olives and palms and gardens dense with many trees and fruit and *abb*' (80:29). We know all this, but what is *Abb*? Then he hit his hand and said: 'By your life, this is over-complication. Follow what is clear to you in this Book.' Umar said: 'What is clear, you must adhere to, and what is not, leave it.' Others said: '*Abb* means fresh, ripe fruits."[435]

Al-Shawkani in his interpretation of God's saying, "And those who followed them in goodness" (9:100) said: "Umar ibn al-Khattab recited 'those who followed them' without

434 - *Al-Durr al-Manthur*, 3/600
435 - *Tafsir al-Tabari*, 12/451

the ‘and’ and referred to the Helpers in his reading with a nominative case. Zayd ibn Thabit reviewed it and asked Ubayy ibn Ka'b, who confirmed Zayd's version. So Umar abandoned this recitation."[436] In another narration, he said: "I used to think that we had reached a level that no one could attain after us! Then Ubayy said: 'Confirmation of this is found in the beginning of *Surat al-Jumu’a* and in *Surat al-Hashr* 'And those who came after them say' and in *Surat al-Anfal* 'And those who believed afterwards and emigrated and fought with you, they are of you.'"[437]

Al-Shawkani narrated: "Waki', Abu Sa'id, Sa'id ibn Mansur, Abd ibn Hamid, Ibn al-Mundhir narrated from Umar ibn al-Khattab that he used to read 'The path of he [*sirat man …*] upon whom You have bestowed favor, not of those who have evoked anger and not of those who are astray [*wa ghayr dalin*]’ (1:7), As you can see, Umar abrogated these verses in recitation! [438]

Al-Shanqiti said: "His [Umar's] saying about the married fornicator: 'The old man and the old woman, if they commit adultery, then stone them both as a punishment from God, and God is mighty, wise'; this verse, even though it is abrogated in recitation, its ruling remains valid, as

436 - *Fath al-Qadir*, al-Shawkani, 2/577.
437 - *Al-Durr al-Manthur*, al-Suyuti, 3/269.
438 - *Fath al-Qadir*, al-Shawkani, 1/38.

authentically reported from the Commander of the Faithful, Umar ibn al-Khattab."[439]

This idea of the abrogation of recitation is one of the most intriguing phenomena encountered by researchers.

Al-Shawkani narrated: "Al-Bayhaqi in his *Sunan* narrated from Abdullah ibn Umar that Umar ibn al-Khattab read this verse 'And He has not placed upon you in the religion any difficulty [*haraj*]' then said to me: 'Call me a man from Bani Mudlij.' Umar asked: 'What is the meaning of *haraj* among you?' He replied: 'Hardship.'"[440]

He also said: "Malik, al-Shafi'i, al-Bukhari, Muslim, Ibn Hibban, and al-Bayhaqi in his *Sunan* narrate from Umar ibn al-Khattab: 'I heard Hisham ibn Hakim reciting *Surat al-Furqan* during the life of the Messenger of God (s.a.w.) and I listened to his recitation. He was reciting many verses that the Messenger of God (s.a.w.) had not taught me, to the extent that I almost confronted him during the prayer! But I remained patient until he finished, then I grabbed him by his garment and asked: 'Who taught you this *Sura* which I heard you reciting?' He said: 'The Messenger of God (s.a.w.) taught me.' I said: 'You lie, for the Messenger of God (s.a.w.) taught it to me differently.' So I took him to the

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439 - *Adwa' al-Bayan*, al-Shanqiti, 1/229.
440 - *Fath al-Qadir*, al-Shawkani, 3/673.

Messenger of God (s.a.w.) and said: 'I heard this person reciting *Surat al-Furqan* in a way you did not teach me.' Then the Messenger of God (s.a.w.) said: 'Let him go, recite for us Hisham.' He recited it as I had heard him, and the Messenger of God (s.a.w.) said: 'It was revealed in this way.' Then he said: 'Recite for us, Umar.' I recited as he taught me, and he said: 'It was revealed in this way. Indeed, this Qur'an was revealed in seven *ahruf* (modes), so recite whatever is easy from it.'"[441]

Abdullah ibn al-Mughira reported: Umar ibn al-Khattab was asked about "kinship (*nasab*) and marriage ties (*sihr*)" (25:54). He replied, "It seems you already know about kinship, and as for marriage ties: it refers to two sisters and companions."[442]

Ibn Abbas narrated that Umar ibn al-Khattab stood up, praised God, and then said: "O people, God sent Muhammad with the truth and revealed the Book to him, and among what was revealed was the verse of stoning: 'The old man and the old woman, if they commit adultery, stone them both.' We read and memorized it. The Messenger of God (s.a.w.) practiced stoning, and we stoned after him. I fear that with the passage of time, someone will

441 - *Fath al-Qadir*, al-Shawkani, 4/86.
442 - *Fath al-Qadir*, al-Shawkani, 4/118.

say: 'We do not find the verse of stoning in the Book of God,' and they will be led astray by abandoning an ordinance revealed by God."[443]

Sa'id ibn al-Musayyib said: "Umar swore by God that had it not been for the fear that people would say 'Umar added to the Book of God,' he would have written it down: 'The old man and the old woman, if they commit adultery, stone them both,' for indeed we used to recite it."[444]

Is it conceivable that all Muslims would forget the verse of stoning and only Umar remembers it?

Hudhayfa reported: Umar ibn al-Khattab asked me, "How many verses do you count in *Surat al-Ahzab*?" I said, "Seventy-two or seventy-three." He said, "It used to be almost as long as Surat al-Baqarah, and it contained the verse of stoning."[445]

Al-Razi said: Regarding God's saying, "Then one of the women came to him, walking with shyness" (28:25), the phrase 'with shyness' is an adverbial phrase, meaning shyly. Umar ibn al-Khattab said, "She covered herself with a piece of her garment."[446]

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443 - *Sahih al-Bukhari*, 6/2504; *Sahih Muslim*, 3/1317; *Sahih Ibn Hibban*, 2/154 and 10/273; *Sunan al-Nasa'i al-Kubra*, 4/273 and 4/274; *Sunan Ibn Majah*, 2/853; *Sunan al-Bayhaqi al-Kubra*, 8/210 and 8/212; *Sunan al-Darimi*, 2/234; *Sunan Abi Dawud*, 4/144; *Musnad Ahmad ibn Hanbal*, 1/40.

444 - *Ikhtilaf al-Hadith*, 1/533

445 - *Fath al-Qadir*, 4/259; *Kanz al-Ummal*, 2/203.

446 - *Al-Tafsir al-Kabir*, al-Razi, 24/206.

Al-Shawkani narrated: "Abd al-Razzaq, Sa'id ibn Mansur, Ishaq ibn Rahawayh, Ibn al-Mundhir, and al-Bayhaqi in his *Dala'il* narrated from Bujalah: Umar ibn al-Khattab passed by a boy reciting from a *mushaf*, 'The Prophet is closer to the believers than their own selves, and his wives are their mothers, and he is a father to them' (33:6). Umar said, 'Boy, erase it.' The boy replied, 'This is Ubayy's *mushaf*.' So, Umar went to Ubayy and asked about this, and he replied, 'The Qur'an distracted me, and the clapping in the markets distracted you.'"[447]

Nevertheless, the phrase "and he is a father to them" is not found in the current *mushaf* of the Qur'an.

Al-Baghawi narrated that Harun ibn Antara reported from his father: "When this verse was revealed, Umar cried. The Prophet (s.a.w.) asked him, 'Why do you cry, O Umar?' He replied, 'It makes me cry because were witnessing the increase of our religion, but now that it is complete, nothing is ever completed except that it diminishes.' The Prophet (s.a.w.) said: 'You have spoken the truth.'"[448]

It is astonishing how these interpreters have been blinded by the name of Umar ibn al-Khattab to the extent that they glorify misguidance. How can something completed by

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447 - *Fath al-Qadir*, al-Shawkani, 4/372.
448 - *Tafsir al-Baghawi*, 1/10.

God diminish? What power can surpass God's power and ability and diminish what He has completed? How can God challenge His creation on the Day of Judgment with an incomplete religion?

Al-Alusi narrated: "Malik in *al-Muwatta*, Ahmad, Abd ibn Hamid, al-Bukhari in his *Ta'rikh*, Abu Dawud, al-Tirmidhi who declared it authentic, al-Nasa'i, Ibn Jarir, and many others narrated from Muslim ibn Yasar al-Juhani that Umar ibn al-Khattab was asked about this verse 'And [mention] when your Lord took...' (7:127) He said: 'I heard the Messenger of God (s.a.w.) being asked about it and he said: 'Indeed, God created Adam and then stroked his back with His right hand...'"[449]

This is the noble prophetic manner in answering the questioners, and Umar should have answered Sabigh as the Messenger of God (s.a.w.) answered this questioner; just as Umar answered this time.

Al-Razi said: "The third issue is that it was reported that Umar ibn al-Khattab used to read 'And the foremost to embrace Islam of the Emigrants and the Helpers and those who followed them with goodness' (9:100). He would connect 'the Helpers' with 'compassionate' and 'the foremost' and would omit the 'waw' from 'and those who

449 - *Ruh al-Ma'ani*, al-Alusi, 9/103.

followed them with goodness,' making it a description of the Helpers. It is reported that Umar used to read this verse in this way. Ubayy said, 'By God, the Messenger of God (s.a.w.) taught it to me in this way while you were selling camel saddles in the market of Baqi' al-Madina.' Umar said: 'You witnessed and we were absent; you were free and we were occupied. If you wish, you will indeed say, 'We gave asylum and helped.'"[450]

Al-Gharnati in *al-Tashil* said: "Umar ibn al-Khattab read 'So proceed (instead of "So hasten …") to the remembrance of God' (62:9), and this is an interpretation of hastening which contrasts with the Prophet's (s.a.w.) saying, 'When the call to prayer is made, do not come to it while hastening.'[451] He also said: 'Umar ibn al-Khattab asked a group of the Companions about the meaning of this *Sura*, and they said that God commanded the Messenger of God (s.a.w.) to glorify and seek forgiveness upon victory and conquest, and that is according to the apparent wording. Then he asked Ibn Abbas in their presence, 'O Abdullah, what do you say?' He replied: 'It is the term of the Messenger of God (s.a.w.), God informed him of its approach when He saw

450 - *Al-Tafsir al-Kabir*, al-Razi, 16/136.
451 *Al-Tashil li Ulum al-Tanzil*, 4/119.

victory and conquest.' Umar said: 'I know of it only what you know.'"[452]

This is an argument against Umar regarding what happened between him and Sabigh, as it is not permissible for Umar what is not permissible for Sabigh, and both are followers of the same religion. Just as it was permissible for Umar to ask about the meaning of a verse, it is also permissible for others besides Umar, and Muslims are equal like the teeth of a comb.

Umar ibn al-Khattab also had a unique reading of *al-Fatiha*, knowing that the Messenger of God (s.a.w.) recited it several times every day. However much Muslims may differ, it is not appropriate to have a discrepancy in something they hear from the Messenger of God (s.a.w.) multiple times every day. Waki', Abu Ubayd, Sa'id ibn Mansur, Abd ibn Hamid, Ibn al-Mundhir, Ibn Abi Dawud, and Ibn al-Anbari, each cited in *al-Masahif* via various routes, reported that Umar ibn al-Khattab used to recite: "The path of he [*sirat man …*] upon whom You have bestowed favor, not of those who have evoked anger and not of those who are astray [*wa ghayr dalin*]."[453]

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452 *Al-Tashil li Ulum al-Tanzil*, 4/221.
453 - *Al-Durr al-Manthur*, al-Suyuti, 1/40.

Al-Suyuti reported: Ibn Abd al-Barr in *al-Tamhid* [...] narrated from Umayr ibn Qazwa that Umar ibn al-Khattab said to Ubayy: "Didn't we use to read in what we read from the Book of God: 'Denying your lineage to your fathers is disbelief in you' (2:106)? Ubayy replied: 'Yes.' Then he said: 'Didn't we use to read: 'The child belongs to the bed and for the adulterer is the stone' in what we have lost from the Book of God?' Ubayy said: 'Yes!' Abu Ubayd, Ibn al-Durays, and Ibn al-Anbari narrated from al-Miswar ibn Makhramah: Umar said to Abd al-Rahman ibn Awf: 'Did you not find in what was revealed to us: 'Fight as you fought the first time'? For we do not find it!' He replied: 'It was omitted from the Qur'an.'"[454]

Umar confused what he read from the Torah and what he heard from the revelation, hence he alone came up with verses that are neither purely Qur'an nor purely Torah. If what he said were true, it would not have been unknown to the door of the city of knowledge.

Ibn Jarir and Ibn Mardawayh reported from Umar that he gave a sermon saying: "The last of the Qur'an to be revealed was the verse of usury, and the Messenger of God (s.a.w.)

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454 - *Al-Durr al-Manthur*, al-Suyuti, 1/258.

died and did not explain it to us! So leave what makes you doubtful for what does not make you doubtful."[455]

God Almighty says: "And We have sent down to you the message that you may make clear to the people what was sent down to them." And Umar said: "The Messenger of God (s.a.w.) died and did not explain it to us."

Al-Alusi said: Umar ibn al-Khattab said: "I asked: 'O Messenger of God, which group will be defeated?' When the day of Badr came and Quraysh was defeated, I looked at the Messenger of God following their tracks, wielding a sword, and he was saying: 'The group shall indeed be defeated, and they will turn their backs.' This was for the day of Badr."[456]

If Umar's statement is true, it means that the Prophet (s.a.w.) was not in the shelter.

They said: "The meaning of the word *taghut* was disputed, Umar ibn al-Khattab and others said it is Satan, some said it is the sorcerer, others said the diviner, and others said the idols."[457]

Umar's statement needs more precise explanation, as God Almighty says: "Devils among mankind and jinn, inspiring to one another decorative speech in delusion" (6:112).

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455 - *Al-Durr al-Manthur*, al-Suyuti, 2/104.
456 - *Ruh al-Ma'ani*, al-Alusi, 27/73.
457 - *Tafsir al-Tha'labi*, 1/203.

Umar did not understand the meaning of God's saying "Or that He will not visit them with attrition (*takhawwuf*)" (16:47), so a young man stopped him and said: "My takes my right by attrition." Umar exclaimed: "God is the Greatest."[458]

Why did Umar wait for this boy to come and explain the meaning of *takhawwuf* to him? Why didn't he ask the Messenger of God (s.a.w.)? Yes, perhaps he was too preoccupied with trading in the markets, as he testified about himself. Al-Tha'alibi mentioned the story again in another place in his *Tafsir*, saying: "It is narrated that Umar ibn al-Khattab did not understand the meaning of *takhawwuf* in this verse and wanted to write to the provinces to ask about it. It is narrated that a young man from the Arabs came to him and said, 'O Commander of the Faithful, my father takes my wealth by attrition.' Umar said, 'God is the Greatest.'"

You see, he intended to write to the provinces about the meaning of *takhawwuf* and held Sabigh accountable for asking the Companions about God's saying "And by those who scatter dispersing" (51:1).

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458 - *Tafsir al-Tha'labi*, 1/16.

Umar ibn al-Khattab said about Abdullah ibn Mas'ud: "A privy (*kanif*)[459] filled with knowledge, we preferred him for the people of Qadisiya rather than ourselves!"[460]

Umar likened Abdullah ibn Mas'ud to a "privy," and the privy in the language of the Arabs is well-known.

Al-Tha'alibi said: Umar ibn al-Khattab and others recited "Say, He is God, the One, the Eternal Refuge [*al-wahid al-samad*]."[461]

Sabigh ibn Asal asked, "What are 'the scattering winds [*dhariyat*]'"? Just as Umar ibn al-Khattab asked, "What is *abb*?" There is no harm in Umar asking and then retracting his question and describing it as over-complication. However, Sabigh's inquiry cost him two hundred lashes with a palm frond, as per the clear import of the narrations that have come down to us.

Abu Sa'id al-Khudri reported: Umar ibn al-Khattab addressed us, saying: "I may indeed prohibit you from things that are good for you and command you things that are not good for you."[462]

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459 - The word *kanif* conveys the height of disrespect, and no one who positions themselves as a "defender" of the dignity of the Companions can afford to remain quiet about this just because it was spoken by Umar. See *Al-Maghrib fi Tartib al-Ma'arib*, 2/235; *Al-Mu'jam al-Wasit*, 1/381; *Taj al-Arus*, 24/336; and *Al-Mutala' fi Abwab al-Muqn'i*, 1/11.

460 - *Tafsir al-Tha'labi*, 4/434.

461 - *Tafsir al-Tha'labi*, 4/450.

462 - *Mukhtasar Ibn Kathir*, 1/191.

A person of this nature should not be in control of important matters.

It was enough for Umar not to like a question for him to beat the questioner with a rod. Ibn Sirin said: A man came to Umar and asked about a verse. Umar disliked this and beat him with a rod. Another asked about this verse: “If a woman fears from her husband misconduct or desertion” (4:128). He then said: "Ask about such matters." Then he said: "This woman is with a man who has lost his youthfulness, and he marries a young woman seeking her childbearing, so whatever they agree upon is permissible."[463]

Muslim ibn Yasar al-Juhani said that Umar ibn al-Khattab was asked about this verse: "And [mention] when your Lord took from the children of Adam from their loins their descendants and made them testify concerning themselves, 'Am I not your Lord?' They said, 'Yes'" (7:172). Umar ibn al-Khattab said: "I heard the Messenger of God (s.a.w.) being asked about it and he said: 'Indeed, God created Adam, peace be upon him, then stroked his back with His right hand and extracted from him offspring...'"[464]

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463 - *Mukhtasar Ibn Kathir*, 1/322.

464 - *Sunan Abi Dawud*, 4/226; *Sahih Ibn Hibban*, 14/37; *Sunan al-Tirmidhi*, 5/266; *Sunan al-Nasa'i al-Kubra*, 6/347; *Al-Ahadith al-Mukhtarah*, 1/407; *Al-Tafsir al-Kabir*, 15/39; *Al-Durr al-Manthur*, 3/601; *Mawarid al-Zaman*, 1/447.

Why didn't Umar beat the man who asked as he beat Sabigh? Aren't they both followers of the same religion with the same rights and obligations?

Sufyan al-Thawri narrated from Umar ibn al-Khattab regarding the verse: "Have you not seen those who exchanged the favor of God for disbelief?" He said: "They are the two most wicked clans of Quraysh: Bani Mughira and Bani Umayya. As for Bani Mughira, we were relieved of them on the day of Badr, and Bani Umayya were given respite for a while."[465]

Ibn Ashur said: Umar asked the people of knowledge about the meanings of many verses and did not stipulate that they narrate to him what reached them in their interpretation from the Prophet (s.a.w.).[466]

Umar said about Hisham ibn Hakim: "I restrained myself until he finished the prayer, then grabbed him by his garment and asked: 'Who taught you this *sura* which I heard you recite?' He said: 'The Messenger of God taught me.' I said: 'You lie, for the Messenger of God taught it to me differently.'"[467]

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465 - *Mukhtasar Ibn Kathir*, 2/425.
466 - *Al-Tahrir wa al-Tanwir*, Ibn Ashur, 1/14.
467 - *Sahih al-Bukhari*, 4/1923; 6/2744; *Sahih Muslim*, 1/561; *Sunan al-Tirmidhi*, 5/193; *Sunan al-Nasa'i al-Mujtaba*, 2/151; *Al-Tamhid li Ibn Abd al-Barr*, 8/272.

Umar said to him, "You lie," and it later turned out that the man was truthful, and it is not proven that Umar apologized to him! He confronts everyone who disagrees with him, even if it were the Messenger of God (s.a.w.), believing that everything unknown to him is false without basis, accusing the Companions regarding the Qur'an, yet he is one of those to whom the ten readings end.

Abd al-Razzaq narrated from Ibn Sirin: When Umar read "God will make clear to you lest you stray," (4:176). He said, "Who has had the matter of *kalala*[468] made clear to them, for it has not been made clear to me."[469]

Al-Nahhas said: Umar ibn al-Khattab recited "al-Qayyam."[470]

From Qaraza ibn Ka'b, who said: When we left for Iraq, Umar ibn al-Khattab came out with us to see us off and said: "You are coming to a people whose recitation of the Qur'an buzzes like the buzzing of bees. Do not distract them with narrations, diverting them. Focus on the Qur'an." He said: The meaning of this is, do not mix it with anything else.[471]

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468 - A term meaning someone who dies and leaves no parents or children as heirs.
469 - *Tafsir al-San'ani*, 1/178.
470 - *Ma'ani al-Qur'an*, al-Nahhas, 1/260
471 - *Al-Burhan fi Ulum al-Qur'an*, al-Zarkashi, 1/480.

Where is the harm in Muslims learning and recording the sayings of their Prophet (s.a.w.) before the time comes for the narrators to pass away or forget? How can one be a jurist who knows the Qur'an but knows nothing of the tradition? If the Companions had narrated and reported everything they heard from the Messenger of God (s.a.w.), the doors would have been closed to the fabricators.

Al-Maqqari in *al-Nasikh wa al-Mansukh* said: As for what was abrogated in writing but its ruling remained, it is like what was narrated from Umar that he said, "Were it not for my fear that people would say Umar has added to the Qur'an what is not in it, I would have written the verse of stoning and established it in the *Mushaf*. By God, we did read it during the time of the Messenger of God (s.a.w.): 'Do not turn away from your fathers, for that is disbelief in you. The old man and the old woman, if they commit adultery, stone them absolutely, a punishment from God, and God is mighty, wise.'"[472]

What is remarkable in this story is the consensus of the Companions on leaving out a verse they recited during the time of the Messenger of God (s.a.w.). Based on Umar's statement "We did read it during the time of the Messenger of God" in the plural form, if they left it out by the

472 - *Al-Nasikh wal-Mansukh*, al-Muqri, 1/21. 33

command of the Messenger of God (s.a.w.), Umar's statement makes no sense. And if they left it out without a command from the Messenger of God (s.a.w.), the catastrophe is immense.

They narrated (in a report from A'isha): Then Abu Bakr came to ask permission and said, "What is wrong with the Messenger of God (s.a.w.), O A'isha?" I said, "He has been unconscious for an hour." He uncovered his face, put his mouth between his eyes, placed his hands on his temples, and said, "Oh my prophet! Oh my dear friend! God and His messenger have spoken the truth. God Almighty said, 'Indeed, you will die, and indeed, they will die' (39:30). And 'We did not grant to any man before you eternal life; then if you die, would they be eternal?' (21:34); 'Every soul will taste death' (3:185). Then he covered him and went out and said: 'He who worshipped Muhammad, indeed Muhammad has died. And he who worshipped God, indeed God is alive and does not die.' God Almighty said, 'We did not grant to any man before you eternal life; then if you die, would they be eternal? Every soul will taste death.' Umar said, 'O Abu Bakr, is this in the Book of God?' He said, 'Yes.'"[473]

No comment necessary!

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473 - *Musnad Ishaq ibn Rahwayh*, 3/727.

Umar said, as narrated by Ibn Hibban: "I only fear two types of men: a man who believes he has more right to the kingdom than his companion and fights him, or a man who interprets the Qur'an."[474]

This makes his appointment of the six-man succession council and putting Abd al-Rahman ibn Awf in charge of it a matter of great concern, and he must have an answer for it on the Day of Judgment!

Salim narrated from his father: "I never heard Umar ibn al-Khattab recite it except as 'So proceed [instead of "So hasten"] to the remembrance of God.'"[475]

When Umar hears a recitation that differs from his, he accuses the reciter, confronts, and reprimands him; yet, he does not hesitate to contradict all the Companions with an unusual reading!

Ibn Abi Malika narrated: Umar ibn al-Khattab recited this verse, "Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak, and then it is struck by a whirlwind, containing fire, and it is burned?" (2:266) He then asked the people about it and said: "What do you think

474 - *Al-Thiqat*, Ibn Hibban, 2/239.
475 - *Al-Sunan al-Kubra*, al-Bayhaqi, 3/227.

is the reason for the revelation of 'Would any of you wish to have a garden?'..."[476]

When Sabigh asks about the meaning of a Qur'anic verse, he deserves to be lashed with palm fronds, and he is treated worse than an adulterer; but when Umar asks, there is no harm or rebuke, because the culture of authority dictates that there be two standards of justice in the same case, one for the ruler and another for the rest of the Muslims! This reminds us of the Prophet's (s.a.w.) universally agreed upon tradition: "What destroyed those before you was that if a noble person stole, they would let him go, but if a weak person stole, they would enforce the penalty on him."[477]

And Ibn Abbas narrated that Umar ibn al-Khattab said: "There will come people from this nation who will deny stoning, the sun rising from the west, intercession (*shafa'a*), the Pool, the Dajjal, the punishment of the grave, and people being taken out of the Fire after being entered into it."[478]

This refutes the claims of the Salafis who deny intercession. In the same context, Ibn Taymiyya said: Umar ibn al-Khattab recited the verse "So proceed to the remembrance

476 - *Al-Mustadrak*, al-Hakim al-Nishapuri, 3/542 and 543.
477 - Narrated by Al-Bukhari from Qutaybah, Abu al-Walid, and Sa'id bin Sulaiman, and by Muslim from Qutayba and Ibn Ramh, all from Al-Layth.
478 - *Musannaf Abd al-Razzaq*, 7/330, No. 13364.

of God," the command to "hasten" to Friday prayer is to go to it and approach it.[479]

Umar once passed by a young man from the Helpers who was thirsty, asked for water, and was offered water mixed with honey. He did not drink it and said: "God Almighty says, 'You have exhausted your pleasures during your worldly life.'" (46:20) The young man said, "O Commander of the Faithful, it is not about you or anyone from this tribe. Read what precedes it, 'And [mention] the Day when those who disbelieved are exposed to the Fire [and it will be said], 'You exhausted your pleasures during your worldly life.'" Umar said, "All people are more knowledgeable than Umar."[480]

479 - *Majmu' al-Fatawa*, 22/260.
480 - *Sharh Nahj al-Balaghah*, Ibn Abi al-Hadid, 1/182.

Umar and the Torah.

Al-Razi narrated: It is reported that Umar ibn al-Khattab said, "O Messenger of God, people of the Book narrate to us things that we find admirable. Should we write them down?" The Prophet became angry and said, "Are you going to be bewildered as well, O son of al-Khattab, just like the Israelites were bewildered?" al-Hasan said, "Confused, indecisive." [The Prophet continued,] "By the One in whose hand is my soul, I have brought it to you pure and unblemished." In another narration, he said, "You have not been tasked to act according to what is in the Torah and the Gospel. You are only commanded to believe in them and leave their knowledge to God Almighty. You are tasked to believe in what is revealed to me in this revelation, morning and evening. By the one in whose hand is Muhammad's soul, if Abraham, Moses, and Jesus were to find me, they would believe in me and follow me."[481] And in *al-Tabaqat*, we read: The Messenger of God (s.a.w.) said, "By the One in whose hand is my soul, if Moses appeared to you and you followed him and left me, you would be misguided from the right path. And if he were alive and reached my prophethood, he would surely follow

481 - *Al-Tafsir al-Kabir*, al-Razi, 8/164-165.

me."[482] And in *Musannaf* of Ibn Abi Shaybah: Then he (s.a.w.) said, "By the One in whose hand is my soul, if Moses were to rise among you and you followed him and left me, you would be misguided. Indeed, you are my portion of the nations, and I am your portion of the prophets."

The content of the tradition is also found in *al-Nihaya fi Gharib al-Hadith*, and in *Majma' al-Zawa'id wa Manba' al-Fawa'id min Jami' al-Usul*, *Majma' al-Zawa'id*, and *Dala'il al-Nubuwwa*.[483] There is no doubt that the Companion Umar had a brother from the Jewish tribes, as he himself stated, uncoerced. He was interested in the Torah as preserved by the Jews, and he died without memorizing the Qur'an, even though the revelation repeatedly confirmed that the People of the Book altered their scripture. Had Umar consulted the Prophet (s.a.w.) before acting, he would have been excused, but it seems he did not see the need to consult the Prophet (s.a.w.) even in religious matters, so how would it be when he was left alone without any opposition!

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482 - *Tabaqat Ibn Sa'd*, 2/41.

483 - *Al-Nihaya fi Gharib al-Hadith*, No. 2825; *Majma' al-Zawa'id*, 1/174 (2nd edition, Cairo 1967); *Jam' al-Fawa'id min Jam' al-Usul wa Majma' al-Zawa'id*, 1/42, Hadith No. 150 (published by Mu'assasat 'Ulum al-Qur'an, Beirut); *Dala'il al-Nubuwwah*, 1/50 (published by Maktabat al-Turath al-Islami, Aleppo 1970).

Then he calls the Jewish man "my brother." This, even though the Qur'an proclaims: "Let not the believers take the disbelievers as allies instead of the believers. And whoever does that will never be helped by God in any way, except if you indeed fear a danger from them. And God warns you against Himself, and to God is the final destination." (3:28). Hasn't the Qur'an forbidden taking the People of the Boo as allies: "And whoever amongst you takes them as allies, then surely he is one of them"? (5:51) And Umar openly states that he has a brother among the Jewish tribes of Hijaz. Hasn't the Qur'an forbidden taking a close council from them? "O you who have believed, do not take as intimates those other than yourselves; they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have made clear to you the signs, if you will use reason." (3:118). And God Almighty says: "A group from the People of the Book wish to lead you astray. But they do not mislead except themselves, and they do not perceive." (3:69).

Hasn't the Qur'an informed that the People of the Book are enemies of the believers? "You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with God."

(5:82). Hasn't it informed that they distort words, indeed informed by His Majesty that they are experts in the art of distortion and mixing truth with falsehood: "And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, 'This is from God,' but it is not from God. And they speak untruth about God while they know." (3:78).

"Because of their breach of their covenant, We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, God loves the doers of good." (5:13).

The Qur'an continuously warns against the plots of the Jews in religion, but all this does not prevent the Companion Umar from staying with them and attending their gatherings, which were never free from conspiracies against the Prophet (s.a.w.) and the believers. "O you who have believed, do not take those who have taken your religion in ridicule and amusement among those who were given the Scripture before you or the disbelievers as allies. And fear God, if you are [indeed] believers." (5:57).

The Qur'an has directed criticisms, admonishments, and reproaches towards the Children of Israel in a manner not directed towards any other nation mentioned within it. This is solely because disbelief had become deeply entrenched in them, to the point where it had become their religion. What can Umar expect from the Torah in the possession of the Jews? Does not the Qur'an say, "We have sent down the Book to you in truth, confirming the scripture that came before it and as a guardian over it. So judge between them by what God has revealed, and do not follow their desires over what has come to you of the truth. To each among you, We have prescribed a law and a method. Had God willed, He would have made you one nation, but [He intended] to test you in what He has given you; so race to [do] good. To God is your return all together, and He will [then] inform you concerning that over which you used to differ" (5:48)?

Either Umar was unaware of these verses, or he did not care about them. Ibn Abbas said: "How can you ask the People of the Book about anything when your book, which God, the Mighty and Majestic, has sent down to His Prophet (s.a.w.), is the most recent of news, read in its pure form without corruption? Then God informs you in His book that they have changed the Book of God and altered

it, writing the book with their hands, then claiming it is from God, to purchase a small price for it! Does not the knowledge that has come to you forbid you from asking them? By God, we have not seen any man from them ever asking you about what God has sent down to you." Ibn Abbas also said: "O Muslims, how can you ask the People of the Book about anything when your book, which God has sent down to your Prophet, contains the most recent news about God, and you read it?" This was narrated by Bukhari from Yahya ibn Bukair and from Musa ibn Isma'il...[484]

This approach was unique to Umar. Although Salman the Persian was familiar with the Jewish scholars and monks and was informed about many of their stories related to the Torah and other matters, we do not see him attending their gatherings, showing interest in their Torah, or mentioning anything to the Prophet (s.a.w.) except what would benefit the Muslims. Indeed, he did ask, but he asked the Messenger of God (s.a.w.). Ibn Sa'd narrated from Abu Hurayra, who said, "The Messenger of God came to the house of schools and said, 'Bring out your most knowledgeable person.' They said, 'Abdullah ibn Suriya.' The Messenger of God then privately talked with him,

484 - *Shu'ab al-Iman*, al-Bayhaqi, 1/200, No. 175 (Dar al-Kutub al-'Ilmiyah, 1410 H).

appealing to his religion and to what God had bestowed upon them, feeding them with manna and quail and shading them with clouds, 'Do you know that I am the Messenger of God?' He replied, 'O God, yes, and indeed the people know what I know, and indeed your description and characteristics are clearly stated in the Torah, but they envy you.' He asked, 'Then what prevents you?' He replied, 'I dislike opposing my people, and perhaps they will follow you and embrace Islam.' So he embraced Islam."[485]

After this, did the matter stop there, and did Umar turn away from the corrupted Torah and the People of the Book?

Umar and Prayer

Al-Razi stated: We have explained that if one intentionally omits the recitation of *al-Fatiha*, or even a single letter of it, their prayer becomes invalid. However, if it's omitted unintentionally, al-Shafi'i in his earlier opinion said: the prayer is not invalidated. He justified this with a report by Abu Salama ibn Abdul Rahman, who said, "Umar ibn al-Khattab led us in *maghrib* prayer and omitted the recitation." When the prayer was concluded, it was pointed out to him: "You left out the recitation." He asked, "How was the bowing and the prostration?" They replied,

485 - *Al-Khasa'is al-Kubra*, al-Suyuti, 1/29.

"Good!" He said, "Then it's fine!" al-Shafi'i commented: As this incident occurred in the presence of the Companions, it was a consensus.[486] However, al-Shafi'i later revised his stance, saying: the prayer is invalidated because the mentioned evidences apply to both intentional and unintentional omissions. He addressed Umar's incident in two ways: firstly, al-Sha'bi narrated that Umar repeated the prayer, and secondly, perhaps Umar omitted the loud recitation, not the recitation itself. Al-Shafi'i said: This is what we presume of Umar![487]

However, the Companions who objected to Umar did not say to him, "You omitted the loud recitation," but rather, "You omitted the recitation!" They spoke about the essence of recitation, not its loudness. If Umar had recited quietly, he would have simply told them, "I did recite, but did not recite loudly." But he validated their statement, indicating his agreement; yet, al-Shafi'i and those following his school of thought, who tend to justify Umar's actions regardless of their extent, are inclined to rationalize Umar's deeds.

Regarding Jabir ibn Abdullah, he said: "Umar came on the day of the trench, cursing the disbelievers of Quraish, saying, 'O Messenger of God, I did not perform the Asr

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486 - As if all the Companions were individually receiving revelation
487 - *Al-Tafsir al-Kabir*, Fakhr al-Din, 1/177.

prayer until the sun almost set.' The Prophet (s.a.w.) said, 'By God, I have not yet prayed it.' He then went down to Buthan, performed ablution, and prayed Asr after the sun had set, followed by maghrib."[488]

In this story, Umar seemed more eager to pray on time than the Messenger of God (s.a.w.), as Umar prayed Asr before sunset, while the Messenger of God (s.a.w.) prayed after it.

Abdullah ibn Abdul Rahman ibn Abza said: "We were with Umar ibn al-Khattab when a man came and said, 'O Commander of the Faithful, we sometimes go a month or two without finding water.' Umar replied, 'As for me, if I don't find water, I would not pray until I find it.' Ammar ibn Yasir then asked, 'Do you remember when we were at such and such place, tending camels, and became *junub* (in a state of major ritual impurity)?' He replied, 'Yes.' Ammar said, 'I rolled in the dirt and then we went to the Prophet, who said, "Indeed, the clean earth is sufficient for you," and demonstrated by striking his hands on the ground, blowing on them, then wiping his face and part of his arms.' Umar then said, 'Fear God, O Ammar!' Ammar replied, 'O Commander of the Faithful, if you wish, I will not mention

488 - *Sahih al-Bukhari*, 1/321, Hadith No. 903.

it.' Umar said, 'No, but you should adhere to what you have adhered to.'"[489]

Al-Gharnati referred to this in *al-Tashil*, saying: "It is not permissible to perform *tayammum* (dry ablution) for someone in a state of major ritual impurity, as stated by Umar ibn al-Khattab,"[490] and al-Tha'alibi said in his *Tafsir*: "Umar ibn al-Khattab and others said that a person in a state of major impurity should not perform tayammum, but rather should leave the prayer until they find water."[491] This is despite the fact that the Qur'an states: "Perform *tayammum*," and the verse of tayammum is clear, "O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying, nor in a state of *janaba*—except those passing through [a place]—until you have bathed. And if you are ill or on a journey or one of you comes from relieving himself or you have touched women and you do not find water, then seek clean earth and wipe over your faces and your hands with it. Indeed, God is ever Pardoning and Forgiving" (4:3). Al-Tha'alibi would have been more convincing had he named someone when he said, "and others."

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489 - *Tafsir al-Tabari*, 5/113; *Sunan al-Nasa'i al-Kubra*, 1/133; *Sunan al-Nasa'i al-Mujtaba*, 1/168.
490 - *Al-Tashil li Ulum al-Tanzil*, 1/143.
491 - *Tafsir al-Tha'labi*, 1/449.

Sufyan al-Thawri said: "Umar ibn al-Khattab recited *Surat Maryam*, prostrated, and said, 'This is prostration, so where is the weeping?'"[492]

Weeping occurs when hearts are humbled.

Al-Zamakhshari narrated: It is reported that Majma' ibn Haritha was their *imam* in the Mosque of Dirar. The sons of Amr ibn Awf from the companions of the Quba Mosque spoke to Umar ibn al-Khattab during his caliphate, requesting permission for Majma' to lead them in their mosque. He refused, saying, "No, by the grace of God! Was he not the imam of the Mosque of Dirar?" They replied, "O Commander of the Faithful, do not rush to judge. By God, I led them in prayer, and God knows I was unaware of what they harbored in it, and had I known, I would not have prayed with them in it; I was a young Qur'an reciter, and they were elders who did not recite anything from the Qur'an!" He excused him, believed him, and ordered him to lead his people in prayer.[493]

The *imam* of the Mosque of Dirar, which was denounced in the Qur'an, is excused, but not Subaygh ibn Asal, who was a noble leader among his people before being treated that way.

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492 - *Mukhtasar Ibn Kathir*, 2/648, narrated by Ibn Abi Hatim and Ibn Jarir.
493 - *Al-Kashshaf*, al-Zamakhshari, 1/504.

Ibn Ashur in his *Tafsir* mentioned: It is narrated that Umar ibn al-Khattab prolonged the *Duha* prayer one day. When asked if he had done something he did not usually do, he replied, "I had some remaining portions of my regular recitation, and I wanted to complete it," and he recited the verse, "He is the one who made the night and the day follow each other" (25:62)...[494]

Regarding this *Duha* prayer, there is some discussion. In the compilation of the *Sahihayn* from Murraq al-Ajli, he said, "I asked Ibn Umar, 'Do you pray *Duha*?' He said, 'No.' I asked, 'Umar?' He said, 'No.' I asked, 'Abu Bakr?' He said, 'No.' I asked, 'The Prophet (s.a.w.)?' He said, 'I don't think so.'" This is the only hadith from Murraq al-Ajli in *Sahih Bukhari* about Ibn Umar. [495] Al-Suyuti has a detailed discussion titled "A Section on *Duha* Prayer."[496]

Muhammad ibn Sirin said: Umar ibn al-Khattab was experiencing forgetfulness in prayer, so he placed a man behind him to prompt him. When the man signaled to him to prostrate or stand, he would do so.[497]

It would have been more appropriate in this situation for him to appoint someone else to lead the people in prayer.

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494 - *Al-Tahrir wa al-Tanwir*, 1/2984.
495 - *Al-Jami' Bayn al-Sahihayn*, al-Humaydi, 2/294, No. 1490
496 - *Al-Hawi lil Fatawa*, 1/59-73.
497 - *Al-Tabaqat al-Kubra*, Muhammad ibn Sa'd, 3/286.

The scenario remains puzzling, for if the man was behind him, how could he signal to Umar, who was facing forward?

Yahya ibn Abdul Rahman narrated from his father about Umar ibn al-Khattab that he prayed the *Isha* prayer and started reciting *Al Imran*, reading the first hundred verses in one *rak'a*, and the remaining hundred in the second.[498]

Al-Zarqani said: Umar ibn al-Khattab also recited *al-Kahf* in the first *rak'a* of *fajr* and *Yusuf* in the second.[499]

Scholars of various schools have contradicted this, as they narrated that Mu'adh ibn Jabal led the *Isha* prayer and prolonged it, to which the Prophet (s.a.w.) remarked, "Are you causing hardship, O Mu'adh!"[500] Indeed, Umar himself said, "Do not make God detestable to His servants. When one of you is leading in prayer, do not prolong it excessively."[501]

About Ubayd ibn Umayr, it is narrated that Umar ibn al-Khattab recited the *qunut* prayer after bowing, saying, "In the name of God, the Most Gracious, the Most Merciful, O God, we seek Your help, and we ask for Your forgiveness,

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498 - *Ma'ani al-Qur'an*, 1/340.
499 - *Manahil al-'Irfan*, al-Zurqani, 1/248.
500 - *Sahih Ibn Hibban*, 6/160; *Sahih Ibn Khuzaymah*, 3/51; *Sunan al-Bayhaqi al-Sughra*, 1/323; *Sunan al-Bayhaqi al-Kubra*, 3/85; *Musnad al-Shafi'i*, 1/56; *Musannaf Ibn Abi Shaybah*, 1/315; *Musnad al-Humaydi*, 2/524.
501 - *Musannaf Ibn Abi Shaybah*, 5/321.

and we praise You and do not disbelieve in You, and we abandon and forsake those who are rebellious against You. In the name of God, the Most Gracious, the Most Merciful, O God, it is You we worship, and for You, we pray and prostrate, and towards You, we hasten and strive. We hope for Your mercy and fear Your punishment, for Your punishment will surely befall the disbelievers."[502]

It is also narrated that Umar ibn al-Khattab recited in the maghrib prayer in Mecca: “By the fig and the olive”, by Mount Sinai, then raised his voice and said, "And by this secure city."[503]

In the Book of Prayer from *Sahih Bukhari*, there is a chapter titled: "Should the graves of the pagans of pre-Islamic era be dug up and their places turned into mosques, in view of the Prophet’s (s.a.w.) statement, 'May God curse the Jews; they made the graves of their Prophets into places of worship', and what is disliked about praying in graveyards?" Umar saw Anas ibn Malik praying at a grave and said, "The grave, the grave," but did not command him to repeat the prayer.[504]

Qabus ibn Abi Dhibyan narrated from his father: Umar ibn al-Khattab passed by the Mosque of the Prophet (s.a.w.)

502 - *Al-Itqan fi Ulum al-Qur’an*, al-Suyuti, 1/178.
503 - *Al-Itqan fi Ulum al-Qur’an*, 1/298.
504 - *Sahih al-Bukhari*, 1/165.

and performed a single *rak'a*, then left. A man followed him and said, "O Commander of the Faithful, you performed only one *rak'a*!" Umar replied, "It is a voluntary act; whoever wishes may increase, and whoever wishes may decrease." This was reported by al-Shafi'i from some of his companions, from Sufyan al-Thawri, from Qabus. [505]

Al-Jassas, defending Umar in this story, said: "The *hadith* of Umar might mean that if someone enters a prayer thinking it is obligatory for him, then realizes it is not, it becomes voluntary, and he may terminate it without needing to make it up."[506]

I say, look – may God have mercy on you – at this esteemed jurist speaking on behalf of Umar with what Umar himself had not conceived. Umar's words were explicit in that there is no difference between praying one, two, or three units of voluntary prayer. He did not say, "I had entered into prayer thinking it obligatory upon me – meaning mandatory – then remembered that it was not required and thus terminated it." Umar said nothing of this sort. However, the distinguished jurist attributed such a statement to him, so as not to associate Umar with leniency in the matter of prayer. Here, one might ask: Did the Messenger of God

505 - *Al-Sunan al-Kubra*, al-Bayhaqi, 3/24.
506 - *Ahkam al-Qur'an*, al-Jassas, 1/298.

(s.a.w.) ever pray just one unit of prayer in the manner that Umar did? And assuming that Umar's prayer resembled the *witr* prayer, did he ever pray the *witr* alone without preceding it with other prayers?

Al-Nawawi said: Umar ibn al-Khattab recited *al-Kahf* in the first *rak'a* of the fajr prayer and *Yusuf* in the second, and a group disapproved of deviating from the order of the arrangement of these chapters in the Qur'an.[507]

They focus on Umar's adherence to the order of the Qur'an in his prayer but pay no attention to the hardship and inconvenience it causes. Indeed, reading both *al-Kahf* and *Yusuf* in the prayer would take more than half an hour, considering the elderly, the sick, nursing mothers... The practice of the Messenger of God (s.a.w.) was contrary to this; in *Sahih Bukhari*, it is narrated by Abdullah ibn Abi Qatada from his father: "The Messenger of God (s.a.w.) said, 'Indeed, I stand for prayer intending to prolong it, but then I hear a child crying, and I shorten my prayer, not wishing to cause hardship for its mother.'"[508]

It was also mentioned by Umar himself, "Do not make God detestable to His servants. When one of you leads the prayer, do not prolong it excessively."[509] And from al-

507 - *Al-Tibyan fi Adab Hamalat al-Qur'an*, al-Nawawi, 1/37.
508 - *Sahih al-Bukhari*, 1/296, Hadith No. 830.
509 - *Musannaf Ibn Abi Shaybah*, 5/321.

Mughira ibn Shu'ba, Uthman ibn Abi al-As, who was young, said: "We visited the Prophet (s.a.w.) and found me the best in memorizing the Qur'an, having surpassed them with Surat al-Baqarah. The Prophet (s.a.w.) said: 'I have appointed you as their leader, and you are the youngest. When you lead a congregation, consider the weakest among them, for you have behind you the elderly, the young, the weak, and those in need; and if you are a collector, do not take the even number of animals, the odd number, the male sheep, or the best portion as it is more rightful for the owner. And do not touch the Qur'an unless you are pure, and know that *Umra* is the lesser Hajj, and an *Umra* is better than the world and all that is in it, and a Hajj is better than an *Umra*.'[510]" Despite this, Umar ibn al-Khattab insisted on prolonging the recitation, contradicting the Messenger of God (s.a.w.) by saying in a letter to his governor, Abu Musa al-Ash'ari, "Establish *fajr* with darkness or at dawn or with darkness and lengthen the recitation."[511]

This is a deliberate contradiction of the Prophet (s.a.w.); for the Prophet (s.a.w.) said, "When you lead people in prayer, consider the weakest among them, for behind you are the

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510 - *Al-Mu'jam al-Kabir*, al-Tabarani, 9/44, No. 8336.
511 - *Musnad al-Harith (Zawaid al-Haythami)*, 1/242, No. 113.

elderly, the young, and those in need,"[512] while Umar says, "Lengthen the recitation."

Regarding Rabi'a ibn Daraj, Ali ibn Abi Talib prayed two rak'ahs after Asr on the way to Mecca, and Umar saw him and became annoyed, then said: "By God, I knew that the Messenger of God (s.a.w.) forbade it."[513]

From Hisham ibn Urwa, from his father: Umar ibn al-Khattab used to teach people the Tashahhud in prayer while he was delivering a sermon on the pulpit of the Messenger of God (s.a.w.). The Tashahhud was, "In the name of God, the Best of Names, the pure greetings, prayers, and good deeds are for God. Peace be upon you, O Prophet, and the mercy of God and His blessings. Peace be upon us and upon God's righteous servants. I testify that there is no god but God alone with no partner, and that Muhammad is His servant and messenger." Umar said, "Start with yourselves after the Messenger of God (s.a.w.) and greet God's righteous servants." This was narrated by Muhammad ibn Ishaq ibn Yasar from al-Zuhri and Hisham ibn Urwa from Urwa from Abdul Rahman ibn Abdul Qari from Amr, where the mention of God's name was included, and other rearrangements were made.[514]

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512 - *Majma' al-Zawa'id*, al-Haythami, 3/74; *Al-Mu'jam al-Kabir*, 9/44.
513 - *Musnad Ahmad*, 1/17.
514 - *Al-Sunan al-Kubra*, al-Bayhaqi, 2/142.

I say, notice in the narration the omission of the prayer upon Muhammad and his family (Ahl Muhammad). It is indeed astonishing that they say, "he taught the people the Tashahhud in prayer!" implying he taught them something they had practiced more than once every day with the Messenger of God (s.a.w.). The narrator seems to forget that this narrative implies a critique of the Companions and their ability to transmit even the simplest matters they performed daily in the life of the Messenger of God (s.a.w.). It is inconceivable that people would recite the Tashahhud in their prayers nine times every day for ten years, in obligatory prayers alone, not to mention the voluntary ones, amounting to 31,860 recitations! Then suddenly, they forget it and need Umar ibn al-Khattab, who does not forget, to teach them – even though the entire Tashahhud does not exceed three lines.

From Yazid ibn Sharik, who asked Umar about reciting behind the *imam*, Umar said: "Recite *al-Fatiha*." I asked, "Even if you are the *imam*?" He replied, "Even if I am." I asked, "Even if you recite aloud?" He said, "Even then."[515]

From Sulaiman ibn Yasar, Umar ibn al-Khattab led the *fajr* prayer for the people, then went to his land in al-Jurf and found he had experienced a nocturnal emission. He said,

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515 - *Al-Sunan al-Kubra*, al-Bayhaqi, 2/167.

"Indeed, when we contracted the flu, our veins relaxed," so he performed a full bath and washed what he saw of the emission on his clothes and repeated the prayer.[516]

From Makhul about Umar ibn al-Khattab that he performed the *witr* prayer with three units without separating them with salutations.[517]

From Amr ibn Maymun, Umar ibn al-Khattab did not perform the *qunut* in the *fajr* prayer.[518] And from Sa'id ibn Jubair, that Umar did not perform the *qunut* in the *fajr* prayer. And from Ibrahim, that Umar ibn al-Khattab did not perform the *qunut* in the *fajr* prayer.[519]

One time he performs *qunut* with the chapter "*al-Hafd*", which does not exist in the Qur'an, and another time he does not perform *qunut* at all. Therefore, they later narrated from Waki' who said he heard Sufyan saying: "Whoever performs *qunut*, it is good, and whoever does not, it is also good. And if one performs *qunut*, it is only upon the *imam*, not on those behind him."[520]

Here are some narrations about *qunut*: From al-Awam ibn Hamza, who asked Abu Uthman about *qunut*, he said, "After bowing." I asked, "From whom?" He said, "From

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516 - *Al-Sunan al-Kubra*, al-Bayhaqi, 1/170.
517 - *Musannaf Ibn Abi Shaybah*, 2/90, No. 6831.
518 - *Musannaf Ibn Abi Shaybah*, 2/101, No. 6962.
519 -*Musannaf Ibn Abi Shaybah*, 2/102, Nos. 6972 and 6973.
520 - *Musannaf Ibn Abi Shaybah*, 2/105, No. 7011.

Abu Bakr and Uthman." And from Awf about Abu Raja who said, "I prayed with Ibn Abbas in the mosque of Basra for the morning prayer, and he performed qunut before bowing." And from Marwan ibn Muawiya about Awf, who mentioned the same to Abu al-Minhal, who narrated from Abu al-Aaliya about Ibn Abbas similarly. And from Muhammad ibn Yahya ibn Habban, "The Prophet (s.a.w.) performed *qunut* for forty mornings in the *fajr* prayer after bowing." And from Ibn Mughaffal, that Umar, Ali, and Abu Musa performed *qunut* in the *fajr* before bowing. And from al-Bara, that he used to perform *qunut* before the *rak'a*. And from Zayd ibn Wahb, that Umar ibn al-Khattab performed *qunut* in the *fajr* prayer before bowing. And Abu Uthman al-Nahdi said, "I prayed behind Umar ibn al-Khattab for the *fajr* prayer, and he performed qunut before bowing." From Abu Abdur Rahman al-Sulami, that Ali used to perform *qunut* in the *fajr* prayer before bowing. From Ubayd ibn Umayr, "I prayed behind Umar in the morning and he performed *qunut* in it before bowing." And from Nasir ibn Dhu'luq, "I prayed behind Rabi'a ibn Kuthaym and he performed *qunut* before the *rak'a*." And from al-Nu'man ibn Qays, "I prayed behind Ubayda for *fajr* and he performed *qunut* before the *rak'a*."[521]

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521 - *Musannaf Ibn Abi Shaybah*, 2/105-106, Hadiths 7012 to 7024.

From Tariq ibn Shihab, "I prayed behind Umar ibn al-Khattab for *fajr* and when he finished reciting, he said 'Allahu Akbar,' then performed *qunut*, then said 'Allahu Akbar,' and then bowed."[522]

From Abdul Rahman ibn al-Aswad, "Umar ibn al-Khattab used to kill lice during prayer until their blood appeared on his hand."[523] And from Abu Salama ibn Abdul Rahman that Umar ibn al-Khattab prayed a prayer and did not recite in it. It was said to him and he replied, "Did I complete the bowing and prostration?" They said, "Yes." He said, "Then I will not repeat that prayer."[524]

Umar ibn al-Khattab did not repeat the prayer because, in his view, bowing suffices for recitation.

From Ikrimaibn Khalid: Umar ibn al-Khattab prayed the last *isha* at Jabiya and did not recite in it until he finished. When he finished, he entered and was approached by Abdul Rahman ibn Awf, who cleared his throat to get Umar ibn al-Khattab's attention, letting him know he had a need. Umar asked, "Who is this?" He replied, "Abdul Rahman ibn Awf." Umar asked, "Do you have a need?" He said, "Yes." Umar said, "Enter." So he entered and said, "Did you see what I just did? Did the Messenger of God (s.a.w.)

522 - *Musannaf Ibn Abi Shaybah*, 2/107, No. 7033.
523 - *Musannaf Ibn Abi Shaybah*, 2/144, No. 7478.
524 - *Musannaf Abd al-Razzaq*, 2/122, No. 2748.

instruct you in this, or did you see him do it?" Umar asked, "What is it?" He said, "You didn't recite in the Isha." Umar said, "Did I do that?" He replied, "Yes." Umar said, "I forgot, I had dispatched a caravan from Syria until it arrived in Medina." He asked who the caller to prayer was, established the prayer, and then led the *isha* again for the people. When he finished, he addressed them, saying, "There is no prayer for one who does not recite in it. What I did earlier was due to forgetfulness, as I had dispatched a caravan from Syria until it arrived in Medina and distributed it."[525]

From al-Sha'bi: Umar prayed maghrib and did not recite. He ordered the caller to repeat the *adhan* and *iqama*, and then repeated the prayer.

As for repeating the prayer, there is no issue, but what is the reason for repeating the *adhan*? Was the first *adhan* invalidated?

From Mujahid: Umar ibn al-Khattab passed by his son who was praying with his head tilted, so he pulled him harshly until he knocked him down.[526]

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525 - *Musannaf Abd al-Razzaq*, 2/123, No. 2752.
526 - *Musannaf Abd al-Razzaq*, 2/184, No. 2992.

This is how he respected the prayer. He didn't wait for him to finish; rather, he treated him violently while he was in prayer, when it would have sufficed to talk to him later.

Qasim ibn Abd al-Rahman relates that Umar led them while he was in a state of major ritual impurity (*junub*) or without ablution (*wudu*). He repeated the prayer but did not require those behind him to repeat it.[527]

From Abi al-Sa'bah: Umar ibn al-Khattab said to a man while on the pulpit on Friday, "Did you buy for us and did you bring us this?" gesturing with the tip of his fingers, referring to some grains.[528]

From Musayyib ibn Rafi: Umar ibn al-Khattab said, "Whoever finds it too hot on Friday in the mosque, let him pray on his garment, and whoever is crowded by people, let him prostrate on the back of his brother."[529]

Umar did not clarify whether he heard this from the Messenger of God (s.a.w.) or if it was his own judgment!

From Yusuf ibn Abdullah ibn Salam: The first to begin with the sermon before the prayer on Eid al-Fitr was Umar ibn al-Khattab, when he saw the people decreasing. So when he prayed, he detained them with the sermon.[530] And it is

527 - *Musannaf Abd al-Razzaq*, 2/348, No. 3649.
528 - *Musannaf Abd al-Razzaq*, 3/216, No. 5388.
529 - *Musannaf Abd al-Razzaq*, 3/234, No. 5469.
530 - *Musannaf Abd al-Razzaq*, 3/283, No. 5644.

not established that the Prophet (s.a.w.) placed the sermon before the prayer on Eid; in the explanation of al-Zarkashi, it says: "This statement implies that the Eid sermon is after the prayer, and this is almost consensus. And the traditions about this from the Lawgiver and his righteous caliphs are numerous."[531] Ibn Muflih said: "And the prayer begins before the sermon. Ibn Umar said the Prophet (s.a.w.), Abu Bakr, Umar, and Uthman prayed the two Eids before the sermon. This is agreed upon by Sunni scholars. So, if the sermon preceded it, it would not be considered, as if he delivered a sermon on Friday."[532] And in al-Majmu': "It is recommended for people to listen to the sermon, and neither the sermon nor its listening is a condition for the validity of the Eid prayer. But al-Shafi'i said if one left listening to the sermon of Eid, eclipse, prayer for rain, or the Hajj sermon, or spoke during it, or left and abandoned it, he disliked it, and there is no repetition upon him."[533] And in *Rawdat al-Talibin*: "And if the *imam* delivers the sermon before the prayer, he has done wrong, and whether to count his sermon is a matter of debate by Imam al-Haramayn. I say the correct view and the apparent text in *al-Umm* is that it should not be counted, like the regular

531 - *Sharh al-Zarkashi*, 1/289.
532 - *Al-Mubdi'*, Ibn Muflih, 2/183.
533 - *Al-Majmu'*, 5/29.

Sunna prayer before the obligatory if it is advanced. And God knows best."[534]

It is established that the Prophet (s.a.w.) gave the people the choice to stay or leave after the prayer.

From Ubaydullah ibn Abdullah, Umar ibn al-Khattab asked Abu Waqid al-Laythi: "What did the Messenger of God (s.a.w.) recite in the Eid al-Adha and Eid al-Fitr?" He said, "He would recite in them *Qaf* and *Inshiqaq*."'[535]

This is despite the fact that Umar prayed the Eid prayer with the Messenger of God (s.a.w.) for ten years!

From Rabi'a ibn Abdullah ibn al-Hadir: He attended a Friday sermon by Umar ibn al-Khattab, who recited *Surat An-Nahl* on the pulpit. When he reached the verse of prostration, he descended and prostrated, and the people prostrated with him. The following Friday, when he recited it again and reached the verse of prostration, he said, "O people, we are just passing by the prostration. Whoever prostrates has done well and right, and whoever does not prostrate, there is no sin upon them." He said, "And Umar did not prostrate." Ibn Jurayj added: Nafi' informed me on

534 - *Rawdat al-Talibin*, 2/74.
535 - *Sahih Muslim*, 2/607 (Dar Ihya al-Turath al-Arabi); *Sunan Ibn Majah*, 2/329 (Dar al-Risala al-Alamiyah, 2009), edited by Al-Arna'ut; *Musnad Ahmad*, 36/223 (Mu'assasat al-Risalah, 2nd Edition, 1999).

the authority of Ibn Umar that he said, "Prostration was not made obligatory upon us unless we wish."[536]

Ibn Abi Shayba in *al-Musannaf* narrated from Asim ibn Kulaib from his father: Umar liked to recite *Surat Al Imran* in the Friday sermon when he gave it.[537]

Whether the recitation was on the pulpit or in the *mihrab*, reciting *Surat Aal Imran* takes a long time, which is difficult for the worshippers, and Umar himself is the one who said, "Do not make God detestable to His servants."[538]

Abu Rafi' said that Umar often recited *Yusuf* and *al-Ahzab* in the *fajr* prayer. When he reached "O wives of the Prophet," he raised his voice, and when asked about it, he said he was reminding them of the covenant.

Ibn Abd al-Barr said: This was also the practice of Zayd ibn Khalid al-Juhani because he saw Umar ibn al-Khattab performing two *rak'a*s after Asr. He walked up to him and hit him with a stick. Zayd said to him, "O Commander of the Faithful, hit me, for by God, I will not abandon them after I saw the Messenger of God (s.a.w.) praying them." Umar replied, "O Zayd, if I did not fear that people would

536 - *Musannaf Abd al-Razzaq*, 3/341, No. 5889.
537 - *Musannaf Ibn Abi Shaybah*, 1/450.
538 - *Al-Muhrar al-Wajiz fi Tafsir al-Kitab al-Aziz*, 4/381.

take it as a permission to pray until night, I would not have hit you for it."[539]

And the Messenger of God (s.a.w.) did not hit anyone, neither in such matters nor in others, knowing the sanctity of a Muslim. The story of revealing his stomach to the companion in war is well-known, as is the story of the Bedouin who urinated in the mosque. If that Bedouin had urinated in the mosque during Umar's time, he would have been harshly punished!

Ibn Hajar al-Asqalani said: Ibn Abi Shaybah connected it from the route of Abu Rafi', who said: "Umar used to recite in fajr a hundred verses from Surat al-Baqarah and follow it with a Surah from al-Mathani." al-Mathani is said to be what does not reach a hundred verses or reaches it.[540]

Ibn Taymiyya said: Umar ibn al-Khattab used to recite in fajr Surah Yunus, Yusuf, and An-Nahl. When he passed by this verse in his recitation, he cried until his sobbing was heard from the last rows.[541]

They mentioned that Ali ibn Abi Talib (a.s) was the most similar to the Messenger of God (s.a.w.) in prayer, and he did not lengthen the prayer, neither in fajr nor in others. Ibn Abi Shaybah narrated from Abi Idris who said, "I prayed

539 - *Al-Ijaba li Ma Istadrakat A'ishah*, 1/84.
540 - *Fath al-Bari*, 2/256.
541 - *Majmu' al-Fatawa*, 10/184.

behind Ali for *fajr*, and he recited 'Exalt the name of your Lord, the Most High.'"[542]

Ibn Hajar said: Umar, when he intended to pray over someone, would ask Hudhayfa to accompany him. If he walked with him, he would pray, and if not, he would not.[543]

Ibn Taymiyya narrated: It is reported that Umar ibn al-Khattab would not pray over anyone until Hudhayfa prayed over him, lest he be among the hypocrites whom the Prophet (s.a.w.) forbade praying over.[544]

542 - *Musannaf Ibn Abi Shaybah*, 1/311, No. 3558.
543 - *Fath al-Bari*, 8/338.
544 - *Majmu' al-Fatawa*, Ibn Taymiyyah, 7/470.

Chapter 4: Umar's Knowledge

It is assumed that Umar ibn al-Khattab should be one of the people most concerned with knowledge, as he himself narrates in its favor. He said, "Indeed, a man may leave his house with sins as great as Mount Tihama, but when he hears knowledge, fears God, and repents for his sins, he returns to his home without any sin. So, do not abandon the gatherings of scholars, for God has not created any soil on the face of the earth more honorable than the gatherings of scholars."[545] However, he himself admitted that his involvement in market transactions distracted him from acquiring knowledge! Despite this, they called him a "genius" and said he was "the most knowledgeable of the nation after the Messenger of God (s.a.w.) and Abu Bakr," even though he himself contradicted them in what they claim and explicitly stated that everyone else is more knowledgeable than him. From Masruq, who said: Umar ascended the pulpit and then said, "O people, why do you increase the dowries for women, when the Messenger of God (s.a.w.), his companions, and their dowries among them were only four hundred dirhams or less? If increasing it were a sign of piety before God or an honor, you would not have preceded them to it. I should not know of any man

545 - *Tafsir al-Razi*, 1/472.

who gives a woman a dowry of more than four hundred dirhams." Then he descended and was approached by a woman from Quraysh who said to him, "O Commander of the Faithful, did you forbid people from increasing the dowries of women to more than four hundred dirhams?" He replied, "Yes." She said, "Have you not heard what God says, "And you gave one of them a quintal of gold …"?" He said, "O God, forgive me."[546] al-Gharnati in *al-Tashil* mentions the continuation of the conversation, saying, "The woman used it as evidence to justify the extravagance in dowries when Umar ibn al-Khattab forbade it, so Umar said, 'A woman has hit the mark, and a man has erred. Everyone is more understanding than you, O Umar.'"[547]

This is Umar's opinion of his own knowledge and understanding, and the acknowledgment of the wise of their own selves is permissible.

The Case of *Kalala*:

The Companions considered the meaning of '*kalala*' in the Qur'an as one of its complexities. Umar ibn al-Khattab said, "Three things I wish the Messenger of God was among us to clarify: *kalala*, usury, and caliphate." And Abu Bakr said, "I say in it from my own opinion. If it is correct, then it is

546 - *Al-Durr al-Manthur*, al-Suyuti, 2/466.
547 - *Al-Tashil li Ulum al-Tanzil*, 1/135.

from God, and if it is an error, then it is from me and Satan, and God is free from it. *kalala* is what is left over from children and parents."[548]

The matter of *kalala* was perplexing for Umar ibn al-Khattab. He said, "I never discussed anything with the Messenger of God as much as I discussed *kalala* with him, and I wish the Messenger of God had not died until he clarified it." And he said on the pulpit, "Three things if the Messenger of God had clarified, would have been dearer to me than the world: the grandfather, *kalala*, the caliphate, and certain aspects of usury." It is narrated that he wrote a book about it, sought God's guidance on it, and said, "O God, if there is good in it, then enact it!" When he was fatally wounded, he called for the book and erased it, so no one knew what was in it. Al-A'mash narrated from Ibrahim and other authoritative teachers, "They mentioned that Umar said, 'To know *kalala* would be dearer to me than the tribute of the palaces of Syria.'" And Tariq ibn Shihab said, "Umar ibn al-Khattab took a shoulder bone and gathered the Companions of the Prophet (s.a.w.), then said, 'I will make a judgment about *kalala* that women will talk about in their chambers.' A snake came out of the house, and they

548 - *Al-Tahrir wa al-Tanwir*, Ibn Ashur, 1/907.

dispersed. Umar said, 'If God had willed to complete this matter, He would have done so.'"[549]

The predecessors differed on *kalala*. Jarir narrated from Said ibn al-Musayyib that Umar ibn al-Khattab asked the Messenger of God (s.a.w.), "How is *kalala* inherited?" He said, "Has not God Almighty clarified that?" Then he recited "And if a man or a woman leaves neither descendants nor ascendants as heirs" to the end of the verse, and then God Almighty revealed "They ask you for a ruling. Say, 'Allah gives you a ruling concerning the *kalala*'" (4:176) to the end of it. Umar seemed not to understand, so he said to Hafsa, "If you see the Messenger of God in a good mood, ask him about it." When she saw him in a good mood and asked him, he said, "Did your father write this for you? I don't think your father ever knows it!" Umar then said, "I don't think I will ever know it, especially since the Messenger of God (s.a.w.) said what he said."[550]

When Umar was appointed as Caliph, he asked Hudhayfa about the *kalala*, hoping he would have its explanation. Hudhayfa said to him, "By God, you are incapable if you

549 - *Al-Muhrar al-Wajiz fi Tafsir al-Kitab al-Aziz*, 2/141; the story of erasing the book is mentioned in *Musannaf Ibn Abi Shaybah*, 6/268; *Al-Mabsut*, al-Sarakhsi, 29/152; *Al-Dhakhirah*, 13/35.

550 - *Ahkam al-Qur'an*, al-Jassas, 3/18.

think that your leadership would compel me to tell you what I did not tell you that day." Umar replied, "I did not mean that, may God have mercy on you."[551] This statement from Hudhayfa reveals a piety and integrity that Umar could only retreat before. Hudhayfa said to him in no uncertain terms, "If you think that your leadership would compel me to tell you." Translated into explicit language, it means: "To me, you are equally a leader or one who is led." Umar said, "I would rather know the *kalala* than possess the tribute of the palaces of Syria." And from Masruq: "I asked Umar while he was addressing the people about a relative of mine who inherited *kalala*. He said, '*kalala*, *kalala*, *kalala*,' and took hold of his beard. Then he said, 'By God, I would rather know it than possess anything on Earth. I asked the Messenger of God (s.a.w.) about it, and he said, 'Did you not hear the verse revealed in the summer?' He repeated it three times."[552]

This means that Umar left the world without understanding the *kalala*. From Ibn Sirin: "When Umar read “God makes clear to you, lest you go astray”, (4:176)he

551 - *Tafsir al-Tabari*, 6/42; *Al-Durr al-Manthur*, 2/757.
552 - *Al-Durr al-Manthur*, al-Suyuti, 2/759.

said, 'O God, You made clear the *kalala* to whom You have made it clear, but You have not made it clear to me.'"[553]

God Almighty says, "And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?" (54:22) The Qur'an is in clear Arabic language, and there is no clearer explanation than that of God Almighty. Therefore, they did not mention that others did not understand it; the only one who did not understand it was Umar, the eloquent Qurayshi. What is the secret in this? This man, who discerned revelation before it was revealed and with whom the Qur'an agreed, now finds himself barred from the heavens and unable to understand the simplest issue in inheritance.

From Ma'dan ibn Abi Talha: Umar said, "I will not leave behind anything more important to me than the *kalala*. I never discussed anything with the Messenger of God (s.a.w.) as much as I did with the *kalala*, and he never spoke to me more sternly than about the *kalala*, even poking me in the chest and saying, 'O Umar, isn't the summer verse at the end of *Surat al-Nisa* sufficient for you?' If I live, I will

553 - *Musannaf Abd al-Razzaq*, 10/305; *Tafsir al-Tabari*, 6/45; *Tafsir Ibn Abi Hatim*, 4/1127; *Fath al-Qadir*, 1/544; *Al-Muhrar al-Wajiz fi Tafsir al-Kitab al-Aziz*, 2/142; *Kanz al-Ummal*, 11/36; and in *Fath al-Qadir*, 1/820: Narration by Abd al-Razzaq, Ibn Jarir, and Ibn al-Mundhir from Ibn Sirin about Umar's recitation of a verse.

make a judgment about it that both those who read the Qur'an and those who do not will follow."[554]

In his saying, "I will not leave behind anything more important to me than the *kalala*," there is cause for wonder, for the issue of *kalala* is a minor issue, and no one said it reached such a level of importance! There is no dispute among Muslims that the issue of the Caliphate is more important than it and others, and he himself knows that.

Al-Shanqiti said: Umar did not have knowledge of the Messenger of God's (PBUH) ruling on the blood money for a fetus until he was informed by the aforementioned, nor did he know of the Messenger of God's (PBUH) taking *jizya* from the Magians of Hajar until he was informed by Abdul Rahman ibn Awf, nor from seeking permission three times until Abu Musa al-Ashari and Abu Sa'id al-Khudri informed him.[555]

From Qubaysa ibn Jabir: Umar said to him, "O Qubaysa, I see you are a young man with fluent tongue and broad chest, and there can be in a man nine good traits and one

554 - *Sahih Muslim*, 1/396 and 3/1236; *Musnad al-Tayalisi*, 1/11; *Musnad Abu Ya'la*, 1/165; *Musnad al-Bazzar*, 1/444; *Al-Tabaqat al-Kubra*, 3/336; *Tafsir al-Baghawi*, 1/178; *Mukhtasar Tarikh Dimashq*, 1/2550; *Al-Tamhid*, 5/194.

555 - *Adwa' al-Bayan*, al-Shanqiti, 1/125.

bad trait, but his bad trait can overcome his good traits. Beware of the pitfalls of youth."[556]

If Umar was truthful in saying "his bad trait can overcome his good traits," then he is the first victim of that, as he was known among the Companions for bad manners, harshness, and rudeness.

From al-Hasan: Umar did not see any harm in the meat of hunted game for one in *ihram* if it was hunted for others, while Ali ibn Abi Talib disliked it.[557]

People are free to choose one of the two opinions, but they should not forget that one of these men is the gateway to the city of knowledge, and the truth revolves with him wherever he turns, and the other is the one who died without knowing the *kalala*!

From Abu al-Salt al-Thaqafi: Umar ibn al-Khattab recited this verse "And whoever God wishes to guide, He expands his chest to Islam. And whoever He wishes to let go astray, He makes his chest tight and constricted" using the 'ra' in 'yurid' with a *kasra* (indicating the nominative case) while some of his companions, who were with him, from the Companions of the Messenger of God, read it with a *fatha* (indicating the accusative case). Umar said, "Find me a man

556 - *Umdat al-Qari*, 10/162; *Tafsir Ibn Kathir*, 2/100; *Al-Muhalla*, 7/214; *Tafsir al-Tabari*, 7/48; *Al-Durr al-Manthur*, 3/191.
557 - *Al-Durr al-Manthur*, 3/200; *Tafsir al-Tabari*, 7/71; *Kanz al-Ummal*, 5/101.

from Kinana and make him a shepherd, but he must be one who drives his flock by night." They brought him one, and Umar asked him, "What is *al-haraja* among you?" The man replied, "*al-haraja* among us is a tree surrounded by other trees, inaccessible to shepherds, wild animals, or anything else." Umar said, "Thus is the heart of a hypocrite, nothing good can reach it."[558]

They said: Umar wrote to Abu Ubayda: "It has reached me that some of the Muslim women are entering bathhouses with the women of the polytheists. Prevent them from doing so in your area, for it is not permissible for a woman who believes in God and the Last Day to expose her nakedness except to those of her own faith."[559]

From Abdullah ibn Amir: Umar set out for Syria, but when he reached Sargh, he learned that a plague had broken out in Syria. Abdul Rahman ibn Awf informed him that the Messenger of God (s.a.w.) said, "If you hear of it in a land, do not enter it, and if it breaks out in a land while you are in it, do not leave to escape it." So Umar turned back from Sargh.[560]

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558 - *Al-Durr al-Manthur*, al-Suyuti, 3/356.
559 - *Sunan al-Bayhaqi al-Kubra*, 7/95; *Tafsir Ibn Kathir*, 3/285; *Ruh al-Ma'ani*, 18/143; *Fath al-Qadir*, 4/26; *Kanz al-Ummal*, 16/253; *Hasan al-Aswah*, 1/155; *Al-Durr al-Manthur*, 6/183.
560 - *Tafsir al-Baghawi*, 1/292.

This is another hadith that was unknown to Umar or that Umar was unaware of.

Among the hadiths unknown to Umar is a narration from Abu Musab from Malik from Ja'far ibn Muhammad from his father that Umar ibn al-Khattab mentioned the Magians and said, "I do not know what to do about them." Abdul Rahman ibn Awf said, "I bear witness that I heard the Messenger of God (s.a.w.) say, 'Treat them like the People of the Book.'"[561]

It is narrated that Umar said to Ka'b al-Ahbar, "Frighten us!" Ka'b replied, "O Commander of the Faithful, by the One in whose hand is my soul, if you were to meet the Day of Judgment with the deeds of seventy prophets, there would come hours when you would care only for yourself. Hell has an exhalation such that no close angel or chosen prophet would remain standing except on his knees, even Ibrahim, the friend of the Merciful, would say, 'O Lord, I ask You only for myself.' And the confirmation of this is in what God revealed to you, "On the day when every soul will come pleading for itself"."[562]

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561 - *Al-Muwatta*, 1/278; *Musnad al-Shafi'i*, 1/209; *Tafsir al-Baghawi*, 1/33; *Musnad Abd al-Rahman bin Auf*, 1/80; *Nasb al-Raya*, 3/174; *Irwa' al-Ghalil*, 5/88; *Al-Tamhid*, 2/114; *Al-Istidhkar*, 3/241; *Tanwir al-Hawalik*, 1/208; *Mukhtasar al-Muzni*, 1/446; *Al-Rawda al-Nadiyyah*, 2/345; *Subul al-Salam*, 1/202; *Ahkam Ahl al-Dhimmah*, 1/81.

562 - *Tafsir al-Baghawi*, 1/48.

This is bewildering to the mind, a man who accompanied the Messenger of God (s.a.w.) in Mecca and Medina and heard the revelation immediately after its descent, asking a man who never saw the Messenger of God even for an instant, and who still draws from a Torah acknowledged by the Qur'an to be altered! Umar could have easily said to Ka'b al-Ahbar: "Where were you regarding the verse of God Almighty "Indeed, those for whom the best [reward] has preceded from Us, they are from it far removed. They will not hear its sound, and they will be in that which their souls desire, abiding eternally. They will not be grieved by the greatest terror, and the angels will meet them, [saying], 'This is your day which you have been promised...'"?" "They will not be grieved by the greatest terror, O Ka'b, leave the altered Torah if you have truly embraced Islam." From Mugheeth al-Awza'i: Umar asked Ka'b al-Ahbar, "How do you find my description in the Torah?" He replied, "A caliph with a horn of iron, a strict leader, one who does not fear the blame of the blamer for the sake of God. Then after you, there will be a caliph whom an unjust nation will kill, and after him, there will be afflictions."[563]
The purpose of this conversation is to depict the caliphate of Saqifa as legitimate, and that its heroes are mentioned in

563 - *Al-Khasais al-Kubra*, 1/54; *Tarikh al-Khulafa*, 1/121.

the Torah! Otherwise, how could this have been overlooked by all the Jews who read the Torah and only discovered by Ka'b?

From Qatada: Umar ibn al-Khattab said to Ka'b, "Would you not move to Medina, where the migration of the Messenger of God (s.a.w.) and his grave are?" Ka'b replied, "I found in the Book of God revealed, O Commander of the Faithful, that Syria is God's treasure on His Earth and among it is His treasure of His servants."[564]

It's noted that Ka'b's invitation to visit the Prophet's (s.a.w.) tomb is a compelling point for the followers of Ibn Taymiyya. Ka'b al-Ahbar's response showed no respect for the Prophet (s.a.w.), contradicting the Qur'an, which states about the Ka'ba: "Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed and a guidance for the worlds" (3:96) Hence, Mecca takes precedence over Jerusalem and Medina in virtue and blessings, given its role in sheltering the Prophet (s.a.w.) and his companions, establishing Islam, and being the place where much of the Qur'an was revealed. Then, observe Ka'b's insistence on citing 'the book of God.' What book is he referring to? If it's the Qur'an, it does not

564 - *Musannaf Abd al-Razzaq*, 11/251; *Tafsir al-Tabari*, 9/44; *Tafsir al-Baghawi*, 1/35 and 1/329; *Al-Durr al-Manthur*, 3/527; *Kanz al-Ummal*, 14/145; *Tarikh Dimashq*, 1/121, 122, and 123.

describe the Levant as Ka'b's narrative does, and it's known that the Prophet's beloved was cursed and insulted on the pulpits of the Levant for nearly a century. But if he means the Torah, which he supposedly left upon converting to Islam, he should forget it since the Qur'an attests to its corruption. Had Moses, son of Imran, been alive, he would have followed the Prophet (s.a.w.).

Abu Sa'id al-Khudri said that Abdullah ibn Qais[565] greeted Umar three times without permission to enter, so he left. Umar sent someone after him asking why he left. Abdullah replied he heard the Prophet (s.a.w.) say: "If one of you greets three times without response, they should leave." Umar demanded evidence for this claim, or he would punish Abdullah. Abu Musa al-Ash'ari, looking distressed, came to a gathering, and when asked, he explained his situation with Umar. The people confirmed they all heard this from the Prophet (s.a.w.), and one of them went to inform Umar. Busr ibn Sa'id also narrated from Abu Sa'id al-Khudri a similar account. In it, Abu Musa al-Ash'ari relates that the Prophet (s.a.w.) said: "If one of you seeks permission to enter a house three times without receiving a response, they should depart."[566]

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565 - Abdullah bin Qais is Abu Musa al-Ash'ari.
566 - *Sunan al-Bayhaqi al-Kubra*, 7/97; *Tafsir al-Baghawi*, 1/29.

I ponder: What severe implications does this Hadith have for Umar to react so strongly?

Ibn al-Qayyim said: "Those from whom I have recorded legal opinions (fatwas) from the companions of the Prophet (s.a.w.) are over one hundred and thirty individuals, both men and women. Among them, the most prolific were seven: Umar ibn al-Khattab, Ali ibn Abi Talib, Abdullah ibn Mas'ud, A'isha, Zayd ibn Thabit, Abdullah ibn Abbas, and Abdullah ibn Umar. Abu Muhammad ibn Hazm said that it is possible to compile a voluminous book of *fatwa*s from each of these individuals. He noted that Abu Bakr Muhammad ibn Musa ibn Ya'qub, an authority in religious knowledge and traditions, compiled twenty volumes of *fatwa*s of Abdullah ibn Abbas."[567] This Abu Bakr is an authoritative religious scholar.

I argue: Those who wish to issue fatwas should heed God's words: "And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart - about all those [one] will be questioned." Umar is not qualified for fatwas as he missed much of the Qur'an and Hadith. His lack of knowledge of al-kalalah, not seeing dry ablution (*tayammum*) for those who can't find water, and many similar issues confirm this.

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567 - *I'lam al-Muwaqqi'in*, Ibn Qayyim al-Jawziyyah, 1/12.

Al-Sha'bi said: "Those who want the most reliable judgment in legal matters should follow Umar's opinion." Mujahid remarked, "If people are divided on an issue, see what Umar did and follow that." Ibn Mas'ib stated, "I don't know anyone after the Prophet (s.a.w.) more knowledgeable than Umar ibn al-Khattab." He also said, "If people took one path and Umar another, I would follow Umar's path." A follower claimed, "When I went to Umar, I found that he surpassed the scholars there in his legal knowledge and understanding." Muhammad ibn Jarir noted that no one had known associates who recorded and detailed their legal opinions and jurisprudential views except Ibn Mas'ud, who often changed his views to align with Umar's and rarely disagreed with him. Al-Sha'bi also mentioned that Abdullah wouldn't perform the *qunut* prayer, but would have if Umar did.[568]

There is no need to comment on all the previous statements, but my comment is on some of them. One of them is Abdullah's statement, "If people take one valley or pass, and Umar takes another valley or pass, I would follow the valley or pass of Umar." However, Umar took a terrifying valley called the valley of cowardice on the days of Uhud, Khaybar, the Battle of the Trench, and Hunayn,

568 - *I'lam al-Muwaqqi'in*, Ibn al-Qayyim, 1/20.

where God Almighty threatened its people with punishment “And whoever turns his back to them on such a day...”. The second is the statement of the unknown Successor, who said, "I went to Umar and saw that the jurists with him were like children compared to him in jurisprudence and knowledge." This is contradicted by reality, as Umar himself used to say, "Everyone is more understanding than Umar." If the unknown Tabi'i was truthful, he would have said, "He surpassed them with his authority," for Umar's authority annulled, specified, and restricted to whatever God willed. The third is Mujahid's statement, "If people differ in something, see what Umar did and follow it." Umar ibn al-Khattab contradicted the Messenger of God in many matters, and it is not permissible for a Muslim to intentionally contradict the Messenger of God (s.a.w.); thus, Mujahid's statement is a clear call to contradict the Messenger of God (s.a.w.).

Ibn al-Qayyim said: "When the scribe wrote a judgment made by the Commander of the Faithful Umar, he said, 'This is what God guided the Commander of the Faithful Umar to,' Umar said, 'Do not say this, but rather say: This is what the Commander of the Faithful Umar sees.'"[569]

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569 - *I'lam al-Muwaqqi'in*, Ibn al-Qayyim, 1/39.

This clearly means that Umar testifies against himself that his judgment is not divinely inspired, despite the scribe's flattery. This story alone is enough to refute the claim of inspiration and communication.

Ibn Shihab narrated that Umar said on the pulpit, "O people, indeed the correct opinion was only from the Messenger of God (s.a.w.), as God showed him, but it is only an assumption and effort from us."[570] He testifies that his opinion is not a divine view, but rather an assumption and effort.

Umar often contradicted himself in legal judgments and other matters. From al-Hakam ibn Mas'ud al-Thaqafi: "Umar ibn al-Khattab judged in the case of a woman who died and left behind her husband, mother, half-brothers from her father and mother, and half-brothers from her mother. Umar shared between the half-brothers on the mother's and father's side and the half-brothers on the mother's side in the third. A man said to him, 'You did not share between them in such a year,' Umar said, 'That was based on our judgment at that time, and this is based on our judgment today!'"[571]

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570 - *I'lam al-Muwaqqi'in Ibn al-Qayyim*, 1/54.

571 - *Sunan al-Bayhaqi al-Kubra*, 6/255; *Musannaf Abd al-Razzaq*, 10/249; *Kanz al-Ummal*, 11/12; *I'lam al-Muwaqqi'in*, 1/111.

Every year is its own matter! On what basis was the first judgment and on what basis was the second? Or is it all chaos? How did the judgment differ when the subject is the same?

Umar Asks Ka'b:

Umar asked Ka'b, "Tell me about this House!" Ka'b said, "This House was sent down by God Almighty from heaven, a hollow ruby with Adam (peace be upon him). He said, 'O Adam, this is My House, so circumambulate around it and pray around it as you saw My angels circumambulate around My Throne and pray.' The angels descended with him and raised its foundations from stones and placed the House on the foundations. When God drowned the people of Noah, He raised it, and its foundations remained."[572]

Why does he ask Ka'b, who embraced Islam late, and leave those who lived with the Messenger of God (s.a.w.) from his mission to his death? And what is the value of Ka'b's answer after the Qur'an informed us of the alteration of the Torah and the Gospel?

And it is right for a Muslim to wonder: Why does Umar punish Subaygh for his question about *al-Dhariyat* and not

572 - *Al-Tafsir al-Kabir*, Fakhr al-Din al-Razi, 4/47.

punish himself for his own questions? Unless his punishment is effective and others' is not!

Umar said about the verse of God Almighty "They believe in *jibt* and *taghut*", "The term *jibt* refers to sorcery, and *taghut* refers to Satan."[573]

They narrated about Umar, "I am a party to every Muslim."[574] al-Gharnati said, "This is permission for that and fleeing from major sins."[575]

But Umar blamed the Muslims who secluded themselves on more than one occasion.

They said, "Umar ibn al-Khattab was confused about the meaning of *takhawwuf* in the verse "Or that He will not visit them with attrition (*takhawwuf*)" (16:47), until a man from Hudhayl explained to him that in our language, 'apprehension' means diminishing.'"[576]

Ibn Ashur stated, "As for the third aspect of the Qur'an's miraculous nature, which is the wisdom and scientific indications it contains, know that the Arabs had no knowledge other than poetry and what it included of narratives." Umar ibn al-Khattab said, "Poetry was the

573 - *Al-Tashil li Ulum al-Tanzil*, 1/145.
574 - *Talkhis al-Habir*, 4/114; *Khulasa al-Badr al-Munir*, 2/352; *Al-Tashil li Ulum al-Tanzil*, 2/63.
575 - *Al-Tashil li Ulum al-Tanzil*, 2/63.
576 - *Al-Tashil li Ulum al-Tanzil*, 2/154. *Al-Tahrir wa al-Tanwir*, 1/70.

knowledge of the people, and there was no truer knowledge than it."[577]

The story of al-Hutay'ah, Zabraqan ibn Badr, and the arbitration by Hasan ibn Thabit, and the latter's statement, 'He attacked him,' reveal Umar's ignorance of poetry.

They said: Umar was not aware that the Prophet (s.a.w.) had ruled on the blood money of a fetus as the equivalent of a male or female slave until he was informed by the aforementioned individuals. Nor did Umar know that a woman inherits from the blood money of her husband until al-Dahhak ibn Sufyan informed him that the Prophet (s.a.w.) had written to him to grant inheritance to the wife of Ashim al-Dabbabi from her husband's blood money. He was also unaware of taking *jizya* from Zoroastrians until Abdul Rahman ibn Awf informed him that the Prophet (s.a.w.) had taken jizya from the Zoroastrians of Hajar, and he did not know the ruling of seeking permission three times until informed by Abu Musa al-Ashari and Abu Sa'id al-Khudri.[578]

These are matters that were unknown to Umar, and in al-Shanqiti's statement, "And like this, there are more

577 - *Al-Tahrir wa al-Tanwir*, 1/70.
578 - *Adwa' al-Bayan*, 7/343.

instances than can be counted," there is an acknowledgment of the multitude of Umar's errors.

They said: Umar ibn al-Khattab stated, "Ubayy is our most knowledgeable in abrogation."[579]

This is Umar acknowledging that Ubayy is more knowledgeable than him about abrogation, knowing that missing knowledge about abrogation means missing much knowledge.

The Story of Umar with the Tax Collector:

Hisham ibn Muhammad al-Kalbi narrated from his father that Umar ibn al-Khattab, during the pre-Islamic era, traveled as a merchant to Syria. He passed by Zanba' ibn Ruh - a tax collector - who treated him badly during his passage and took his tax. After parting, Umar said:

"When I pass by the land of Zanba' ibn Ruh ... Halfway through it, I grind my teeth with regret.

And he knows that I am from Lu'ayy ibn Ghalib... Obeyed in wars, striking in doubts."

Zanba' heard this and prepared an army to attac Mecca. He was told that it was God's sanctuary, and no one who

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579 - *Naskh al-Qur'an*, 1/19.

intended harm to it prospered, like the People of the Elephant. Zanba' refrained, saying:

"The brother of Fahri wished to meet me, but between... him and me, there are barriers like caged lions.

By God, were it not for God alone... and His Ka'ba, you would have pleased me, my peers.

I would kill every turbaned elder among you... and capture women among herds of camels."

This reached Umar, who replied saying:

"Did you not see that God destroyed those who transgressed... against us in ancient times among the assemblies?"

To his last lines:

"Come visit us, you will find what they found... All of them from armed and bareheaded."[580]

Umar's poetic ability is not confirmed, contrary to what is in the previous story. Ibn Sa'd narrated from Ibn Abi Awf and Abdul Aziz ibn Ya'qub al-Majishun who said, "Umar ibn al-Khattab said to Mutammim ibn Nuwayra: 'May God have mercy on Zayd ibn al-Khattab, if I were able to compose poetry, I would have lamented for him as you lamented for your brother.'"[581] This means he was not able

580 - *A'lam al-Nubuwwah*, 1/240.
581 - *Kanz al-Ummal*, 4/252, No. 11735.

to compose poetry, for a poet does not say, "If I were able to compose poetry." Ibn Abi Awf was asked, "Did Umar compose poetry?" He said, "No, not even a single verse."[582] "Not even a single verse" means that he did not compose poetry at all, not a little nor a lot. Yet, al-Sha'bi said, "Abu Bakr used to compose poetry, and Umar used to compose poetry, and Ali used to compose poetry, and Ali was the most poetic of the three."[583] It is surprising that al-Sha'bi himself narrates the story of Zabraqan and al-Hutay'a.

Al-Sha'bi narrated that Zabraqan ibn Badr came to Umar ibn al-Khattab and complained that al-Hutay'a, a poet, had insulted him. Umar asked, "How did he insult you?" Zabraqan replied with al-Hutay'a's verse: "Leave noble deeds, don't embark on their pursuit Sit down, for you are the one who feeds and clothes." Umar commented, "I don't hear any insult, it's just a reprimand." Zabraqan insisted, "By God, I have been insulted as no one else has been." He demanded retribution. Umar called for Ibn al-Fari'a, meaning Hasan ibn Thabit. When Hasan was brought, Umar informed him of Zabraqan's claim. Hasan asked what the verse was and upon hearing it, said, "He didn't insult him, O Commander of the Faithful." Umar asked,

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582 - Ibid.
583 - *Al-Bidayah wa al-Nihayah* , 8/8.

"Then what did he do?" Hasan replied, "He criticized him!" Umar then summoned al-Hutay'a and reprimanded him for insulting Muslims and ordered his imprisonment.[584]

Al-Sha'bi narrated that Ka'b ibn Sur was sitting with 'Umar when a woman came and said, "O Commander of the Faithful, I have never seen a man better than my husband. By God, he spends his nights standing in prayer and his days fasting." So, he sought forgiveness for her and praised her, and the woman became shy and left. Then Ka'b said, "O Commander of the Faithful, why didn't you reprimand the woman for her complaint about her husband? She has indeed conveyed her grievance to you!" 'Umar replied, "Decide between them, for you have understood her situation in a way I have not." Ka'b said, "I see as if she is one among four women, so I judge that for three days and their nights he should worship, and one day and night should be for her." 'Umar said, "By God, your first opinion is no less astonishing than the last. Go, you are the judge over Basra. What an excellent judge you are." This is related by Sa'id with a sound chain.[585]

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584 - *Kanz al-Ummal*, al-Muttaqi al-Hindi, 3/339, No. 8919.

585 - *Al-Mubdi'*, 7/196; *Al-Mughni*, 7/230 and 10/100; *Sharh Muntaha al-Iradat*, 3/45; *Kashaf al-Qina'*, 5/191; *Matalib Uli al-Nuha*, 5/265; *Manar al-Sabil*, 2/198; *Akhbar al-Qudat*, 1/276.

Ibn Abd al-Barr stated that singular narrations are specialized knowledge, and not knowing some of them is not blameworthy, as comprehensive knowledge of them is impossible. Even Umar ibn al-Khattab missed many of these singular narrations containing Sunna, as reported by Malik in *al-Muwatta* and others. This does not diminish Umar's status.[586]

Then how can they claim he was the most knowledgeable of the nation after the Prophet (s.a.w.) and Abu Bakr?

Ibn Hazm stated: Umar once remarked about the Hadith on seeking permission that he was unaware of this matter from the Prophet (s.a.w.), distracted by market dealings. Indeed, Umar was also unaware of the ruling on a woman's hair removal (*imlas*) until informed by others, and his anger towards Ayyina ibn Hisn was calmed by al-Hurr ibn Qais ibn Hisn, who reminded him of the Qur'anic verse: "Take what is given freely, enjoin what is good, and turn away from the ignorant." Additionally, Umar was unaware of the Prophet's (s.a.w.) order to expel Jews and Christians from the Arabian Peninsula until the end of his caliphate. Similarly, this was unknown to Abu Bakr before him during his caliphate. When Umar learned of this, he ordered their expulsion, leaving none in the region. Umar

586 - *Al-Tamhid*, Ibn Abd al-Barr, 8/68.

was also ignorant of the Prophet's (s.a.w.) instruction not to advance towards a plague, which was known to Abdur Rahman ibn Awf. Umar questioned Abu Waqid al-Laithi about the surahs the Prophet (s.a.w.) recited during the Eid prayers, despite the Prophet (s.a.w.) having performed these prayers for many years. Umar was uncertain about how to deal with Zoroastrians until Abdur Rahman reminded him of the Prophet's (s.a.w.) directive regarding them. He forgot the Prophet's (s.a.w.) acceptance of jizya (tax) from the Zoroastrians of Bahrain, a well-known matter, from which he likely received a portion, as did others. He also forgot the Prophet's (s.a.w.) command about performing *tayammum* (dry ablution) for major impurity (*janaba*) and stated one should not perform it or pray without water. Ammar reminded him of this. Umar intended to distribute the wealth of the Ka'ba until Ubayy ibn Ka'b protested, citing the Prophet (s.a.w.) never did so, prompting Umar to desist. He used to send back women who performed circumambulation during Hajj before to bid farewell to the Ka'ba until he was informed that the Prophet (s.a.w.) had permitted it. He differentiated between the blood money for fingers until he learned from the Prophet (s.a.w.) that it should be equal, leading him to adopt this position. He believed blood money was only for

the male relatives until al-Dahhak ibn Sufyan informed him the Prophet (s.a.w.) had entitled women to inherit from it, prompting Umar to adopt this view. He prohibited exaggeration in women's dowries, reasoning with the Prophet's (s.a.w.) practice, until a woman corrected him, leading him to retract his prohibition. He wanted to stone a mentally ill woman until informed of the Prophet's (s.a.w.) saying that the pen is lifted from three, including the insane, so he ordered she not be stoned. He commanded the stoning of Hatib's female client until Uthman reminded him that the ignorant are not subject to the prescribed punishments, so he refrained. Umar objected to Hasan reciting poetry in the mosque, but Hasan and Abu Huraira informed him they had recited in the presence of the Prophet (s.a.w.), so Umar remained silent.[587]

Ibn al-Qayyim said: "Umar was unaware of the permissibility of performing *tayammum* for major impurity (*janaba*). He said that if he remained in this state for a month, he would not pray until he could perform ghusl. The ruling on the blood money for fingers was unknown to him; he judged the thumb and the one next to it to be worth twenty-five, until he was informed that the Prophet (s.a.w.) had judged each finger to be worth ten, so he abandoned

587 - *Al-Ihkam fi Usul al-Ahkam*, Ibn Hazm al-Andalusi, 2/151 and 152.

his position and adopted the Prophet's. The matter of seeking permission was unknown to him until Abu Musa and Abu Sa'id al-Khudri informed him. He was unaware that a wife inherits from her husband's blood money until al-Dahhak ibn Sufyan al-Kalabi, a Bedouin, wrote to him that the Prophet (s.a.w.) had instructed him to make a woman inherit from her husband, Ashim al-Dubbabi. He did not know the ruling on a woman's hair removal until he inquired about it and found his answer with al-Mughira ibn Shu'ba. The matter of *jizya* for Zoroastrians was unknown to him until Abd al-Rahman ibn Awf informed him that the Prophet (s.a.w.) had taken it from the Zoroastrians of Hajar. He was unaware that Tawaf al-Wada (farewell circumambulation) is not obligatory for menstruating women. He used to send them back until they were purified and then perform Tawaf, until he learned of the Prophet's (s.a.w.) contrary ruling, so he retracted his opinion. He was unaware of the equal blood money for fingers, differentiating between them until the Sunna of equal compensation reached him, and he returned to it. Umar was initially unaware of the matter of the *mut'a* of Hajj and used to prohibit it until he learned that the Prophet (s.a.w.) had commanded it. Hence, he abandoned his own view and instructed accordingly. He

was also unaware of the permissibility of naming people after prophets until Talha informed him that the Prophet (s.a.w.) had given the teknonym (*kunya*) of Abu Muhammad; Umar then refrained from further prohibition. This was despite the presence of notable companions like Abu Musa, Muhammad ibn Maslamah, and Abu Ayyub. Similarly, he was unaware of the Qur'anic verses, "Indeed, you will die, and indeed, they will die," and "Muhammad is but a messenger; [other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]?" He expressed surprise, saying, "By God, it's as if I never heard these verses before this moment." He was also ignorant about the ruling on exceeding the dowry of the Prophet's (s.a.w.) wives and daughters until a woman reminded him with the verse, "And you have given one of them a great amount [in gifts], do not take [back] from it anything." Umar then acknowledged, "Everyone is more understanding than Umar, even women." He was unaware of the rulings on the grandfather (al-Jadd) and *kalala* (those who leave no direct heirs), and some aspects of Riba (usury), wishing that the Prophet (s.a.w.) had given more specific guidance on these matters. During the Treaty of Hudaybiyya, he did not realize that God's promise to the

Prophet (s.a.w.) and his companions of entering Mecca was not limited to that year, a clarification the Prophet (s.a.w.) later provided. As he was unaware of the permissibility of continuously wearing fragrance for the one in the state of Ihram and applying it after the sacrifice and before performing the *tawaf al-ifadah*, although the Sunna has established its validity. Similarly, he was oblivious to the matter of approaching a place struck by plague and fleeing from it, until he was informed that the Messenger of God (peace be upon him) said, "If you hear of it [plague] in a land, do not enter it; and if it breaks out in a place while you are in it, do not leave that place to escape from it." This, despite him being the most knowledgeable in the nation after Abu Bakr by all means. And as Ibn Mas'ud said, "If Umar's knowledge were placed in one scale of a balance and the knowledge of the people of the earth in the other, Umar's knowledge would outweigh." al-A'mash said, "I mentioned this to Ibrahim al-Nakha'i and he said, 'By God, I think Umar took nine-tenths of the knowledge.'"[588]

I say: The most knowledgeable of the nation after al-Siddiq, categorically, contradicts the *Shari'a* in sixteen issues as

588 - *I'lam al-Muwaqqi'in 'an Rabb al-'Alamin*, Ibn al-Qayyim, 2/270. *Dar al-Jil*, Beirut, 1973, edited by Taha Abdul Raouf Saad.

testified by Ibn al-Qayyim. And this is without them mentioning all the issues!

Narrated from Dharr from Ibn Abd al-Rahman ibn Abza from his father that a man asked Umar ibn al-Khattab about *tayammum*, but he did not know what to say. Then Ammar said, "Do you remember when we were on an expedition and I became *junub*, so I rolled in the dirt? I came to the Prophet (s.a.w.) and he said, 'It would have been sufficient for you to do this,' and he struck his hands on his knees, blew in his hands, and then wiped his face and hands with them." Look at his statement, "He did not know what to say!" And why do people ask 'Umar? Because it is entrenched in their minds that the one who succeeds the Messenger of God (s.a.w.) succeeds him to clarify to the people the landmarks of their religion.

Malik stated that the *tashahhud* (sitting declaration of faith during prayer) taught by Umar ibn al-Khattab is considered superior because he taught it to people from the pulpit and no one disputed it. The *tashahhud* goes as follows: "All compliments, pure words, and prayers are for God. Peace be upon you, O Prophet, and God's mercy and blessings..."[589]

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589 - *Sharh Muslim*, al-Nawawi, 4/116.

I question: How could people need to learn something they practiced daily with the Prophet (s.a.w.) for ten years? And what's the difference between teaching them the *tashahhud* and teaching them *al-Fatiha* (the opening chapter of the Qur'an)?

Ibn Sirin narrated that when Umar ibn al-Khattab recited the verse "God makes clear to you, lest you go astray," he would pray, "O God, You have clarified the matter of the *kalala* to others, but not to me."[590]

Al-Sarakhsi mentioned that Umar initially believed that neither the husband nor wife could the blood money (*diya*) of the other, but later he changed his view based on a tradition.[591]

Anas narrated that while with Umar ibn al-Khattab, who had four patches on the back of his shirt, Umar read the verse "And fruit and *abb*," (80:31) and then questioned, "What is *abb*?" He concluded, "This is indeed an unnecessary complication; it does not matter if you don't understand it."

Ibn Taymiyya noted that Umar ibn al-Khattab did not instruct to make up prayers missed due to major ritual

590 - *Al-Durr al-Manthur*, al-Suyuti, 2/759.
591 - *Al-Mabsut*, al-Sarakhsi, 26/157.

impurity (*janaba*), as he was not aware that prayer could be performed with dry ablution (*tayammum*).

The most knowledgeable of the nation after the Prophet and Abu Bakr does not know that prayer is permissible with *tayammum*!

Abd al-Rahman ibn Udhayna narrated from his father that he asked Umar about the completion of the minor pilgrimage (*umra*). Umar directed him to Ali. When he asked Ali, Ali informed him that the completion of *umra* is to initiate it from one's own country. Returning to Umar with this answer, Umar affirmed, "It is as Ali said."[592]

592 - *Sharh al-Umdah*, 2/370.

Chapter Six: How was Umar appointed as caliph?

Before delving into how Umar was appointed as caliph, it is worth recalling how Abu Bakr came to the caliphate, because Umar's caliphate is derived from it, and it is a precedent that has no evidence, neither from the Qur'an nor from the noble Sunna. If the root is invalid, the branch derived from it is likewise invalid. Umar ibn al-Khattab himself spared us the trouble of scrutinizing the validity of Abu Bakr's caliphate when he himself judged it as being "a slip (*falta*) from whose evil God protected the believers." The first part of his statement is true, but the second part is not accepted, because the evil of the pledge of allegiance at Saqifah is still in effect.

Reports say: … When the people heard her[593] laments and weeping, they turned away weeping, and their hearts were almost torn apart and their livers almost burst. Umar remained with some people[594], so they brought out Ali and went with him to Abu Bakr. They said to him: "Pledge allegiance." He said: "If I do not do so, then what?" They said: "Then, by God other than Whom there is no deity, we will strike your neck!" He said: "Then you will kill the

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593 - That is, they heard Fatima (a.s.).

594 - This means that Umar and the people with him did not have hearts that would be shattered or livers that would burst. This behavior reveals that they were prepared for that day.

servant of God and the brother of His Messenger." Umar said: "As for being the servant of God, yes, but as for being the brother of His Messenger, no." And Abu Bakr was silent.[595]

Here, the contemplative person should pause. These are two Companions of the Messenger of God, one of them denying the other, and they are among the Rightly-Guided Caliphs and among those given glad tidings of Paradise. We have been taught since childhood that the Rightly-Guided are above all consideration, so why do the Rightly-Guided deny each other, and why do they threaten each other with killing?!

This is how Umar ibn al-Khattab paved the way for his state. Just as Ali ibn Abi Talib (a.s.) said: "Milk, O Umar, a milking for you half of it, tighten for him his affair today so that he may return it to you tomorrow."

The party of Saqifa says to Ali ibn Abi Talib (a.s.), "Either you pledge allegiance or, by God other than Whom there is no deity, we will strike your neck!" Is this not terrorism? And if this is not terrorism, then what is terrorism? Where are they in relation to the saying of God Almighty "There is no compulsion in religion"? And is there any compulsion greater than giving one the choice between pledging

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595 - *Al-Imama wa al-Siyasa*, Ibn Qutayba al-Dinawari, vol. 1, p. 20.

allegiance that he does not believe in and being killed? Here is Abdullah ibn Umar refusing to pledge allegiance to Ali ibn Abi Talib (a.s.), whom the Muslims pledged allegiance to in his house, both the Emigrants (*muhajirun*) and the Helpers (*ansar*), and he sees no slightest fault in that! Rather, he claims that he dealt with the *fitna* (strife) in the best way! But according to the conduct (*sira*) of Umar, Abdullah ibn Umar deserves to be killed, because he refused to enter into what the Muslim *umma* nation entered into when they pledged allegiance to Ali! And what *umma*?! An *umma* that worshipped idols for more than forty years and yet claims that it knows the religion of God Almighty better than His Prophet and the *Ahl al-Bayt* (household) of His Prophet (s.a.w.)! And Abu Bakr departed from this world, followed by Umar, and the allegiance of Saqifa remained disputed, with some people believing in it and others rejecting it, meaning it remained illegitimate. If it were legitimate, it would not have been permissible for Fatima, the daughter of the Messenger of God (s.a.w.), to disavow it and its people, to the extent that she did not consider them worthy of attending the prayer over her! And whoever faults Fatima (a.s.) has faulted God Almighty, His Messenger, Gabriel, the angels, and the righteous believers.

So the issue is one of "support me today and I will return it to you tomorrow", and there is no trace in it of what historians like Ibn Khaldun and theologians like al-Iji, al-Taftazani, al-Mawardi and other theorists and apologists mention. And none of them can find harmony between the conduct (*sira*) of the Messenger of God (s.a.w.) and the conduct of Quraysh on the day of Saqifa.

It is narrated from A'isha that she said: My father wrote two lines in his will: "In the name of God, the Compassionate, the Merciful. This is what Abu Bakr ibn Abi Quhafa has enjoined at his departure from this world, at a time when the disbeliever believes, the wicked one desists, and the liar becomes truthful. I have appointed Umar ibn al-Khattab as *khalifa* (successor) over you. If he is just, then that is my assumption and hope regarding him. And if he acts wrongfully and changes things, then I do not know the unseen "And those who do wrong will come to know by what overturning they will be overturned"[596]."

A'isha also narrated: Uthman was writing Abu Bakr's will. She said: He (Abu Bakr) fainted, so he ('Uthman) hastened and wrote Umar ibn al-Khattab. When he (Abu Bakr) regained consciousness, Abu Bakr asked him: "Whom did you write?" He said: "'Umar ibn al-Khattab." He (Abu

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596 - Mukhtasar Ibn Kathir, vol. 2, p. 879.

Bakr) said: "You wrote the one I wanted to command you to write. And if you had written yourself, you would have been equally worthy of it."[597]

The two narrations are from A'isha, and the topic is the same, but the manner of writing the will differs. In one report Abu Bakr wrote it, and in the other Uthman wrote it. Perhaps Uthman's heart burned with regret when Abu Bakr said: "And if you had written yourself, you would have been worthy of it"!

Umar's Governors:

Umar ibn al-Khattab had his own method of appointing governors, which was not very different from the method of Abu Bakr ibn Abi Quhafa, which prioritized consolidating the authority and power of the Quraysh. And the authority of Quraysh can only be protected by the sons of Quraysh themselves, but which Quraysh? Because there is a bloc that carries this name and among its priorities is marginalizing and restricting Banu Hashim and preventing the recording of Prophetic hadiths and the interpretation of the Qur'an. As for Banu Hashim, they are the complete opposite of that. Their concern is reviving the

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597 - Musannaf Ibn Abi Shayba, vol. 6, p. 361.

sunna of the Messenger of God (s.a.w.), justice in the distribution of wealth and rights, and placing people in their proper stations. And if Abu Bakr had his entourage, foremost among them Khalid ibn al-Walid and those with him, then Umar also had his entourage, and he also had a secret security apparatus from which hardly anything escaped, conveying to him the news of the night and the news of the day from the east and the west, so much so that it almost occurs to the follower that Umar did not trust anyone, neither from the people of Badr nor from others! He also had glaring contradictions in that, some of which are astonishing. Among that is that they narrated that Umar said, "Whoever employs an immoral person while knowing that he is immoral is like him."[598] And he also said, "Only the immoral employs the immoral."[599] And from Ibn Umar, "Only the treacherous appoints the treacherous."[600] And at the same time, he testified that al-Mughira ibn Shu'ba was immoral and then appointed him in the same council! Al-Ya'qubi said: Then the people of Kufa complained about Sa'd and said he does not pray well, so Umar dismissed him from them. So Sa'd prayed against them that God Almighty not make them pleased

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598 - Kanz al-Ummal, vol. 5, p. 303 and *Akhbar al-Qudat*, vol. 3, p. 209.
599 - Akhbar al-Qudat, vol. 1, p. 69.
600 - Akhbar al-Qudat, vol. 1, p. 69.

with any commander and not make any commander pleased with them. And Umar appointed Ammar ibn Yasir in place of Sa'd ibn Abi Waqqas. Then the people of Kufa came to him and he said, "How did you leave behind Ammar ibn Yasir as your commander?" They said, "A weak Muslim." So he dismissed him and sent Jubayr ibn Mut'im. But al-Mughira deceived him and carried a report about him to Umar and said to him, "Appoint me, O Commander of the Faithful." He said, "You are an immoral man!" He said, "What is it to you about me? My competence and manliness are for you, and my immorality is upon myself!" So he appointed him over Kufa. Then he asked them about al-Mughira and they said, "You know best about him and his immorality."

He said: What have I encountered from you, O people of Kufa! If I appoint over you a pious Muslim, you say he is weak, and if I appoint over you a criminal, you say he is corrupt. It is said that he dismissed Sa'd ibn Abi Waqqas[601].

It was said to him: You have employed Yazid ibn Abi Sufyan, Sa'id ibn al-'As, and so-and-so, and so-and-so from those whose hearts have been reconciled from the freed captives and the sons of the freed captives, and you have refrained from employing Ali, al-'Abbas, al-Zubayr, and

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601 - Tarikh al-Ya'qubi, vol. 2, p. 155.

Talha?! He said: "As for Ali, he is above that. As for these individuals from Quraysh, I fear that they will spread throughout the lands and cause much corruption therein." Ibn Abi al-Hadid commented on these words of his by saying: "So the one who fears from making them commanders, lest they aspire for kingship and each one of them claims it for himself, how did he not fear from making them six equals in the *shura* (consultation), nominated for the caliphate! Is there anything closer to corruption than this[602]…?"

And they narrated from Umar that he said: Whoever employs a corrupt person while knowing that he is corrupt, then he is like him[603].

In the year in which Umar ibn al-Khattab was killed, which was the year 23 AH, his governor over Mecca was Nafi' ibn Abd al-Harith al-Khuza'i, over Ta'if was Sufyan ibn Abdullah al-Thaqafi, over San'a' was Ya'la ibn Muniya an ally of Banu Nawfal ibn Abd Manaf, over al-Jund was Abdullah ibn Abi Rabi'a, over Kufa was al-Mughira ibn Shu'ba, over Basra was Abu Musa al-Ash'ari, over Egypt was Amr ibn al-'As, over Homs was Umayr ibn Sa'd, over Damascus was Mu'awiya ibn Abi Sufyan, over Bahrain and

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602 - Sharh Nahj al-Balagha, 9,30).
603 - Kanz al-Ummal, vol. 5, p. 303, No. 14306.

its surroundings was Uthman ibn Abi al-'As al-Thaqafi. In this year, meaning the year 23 AH, according to what al-Waqidi claimed, Qatada ibn al-Nu'man al-Zafari died and Umar ibn al-Khattab prayed over him. In it, Mu'awiya led the summer expedition until he reached Ammuriya, and with him from the Companions of the Messenger of God were Ubada ibn al-Samit, Abu Ayyub Khalid ibn Zayd, Abu Dharr, and Shaddad ibn Aws. In it, Mu'awiya conquered Asqalan by a peace treaty. It is said that in the year in which Umar ibn al-Khattab died, Shurayh was in charge of the judiciary of Kufa and Ka'b ibn Suwr was in charge of Basra. As for Mus'ab ibn Abdullah, he mentioned that Malik ibn Anas narrated from Ibn Shihab that Abu Bakr and Umar did not have a judge.

You see that there is not a single Hashemite among them, even though the Prophet (s.a.w.) was from Banu Hashim, just as there is not a single participant in the Battle of Badr among them! But among them is the son of the liver-eater, the son of the head of the confederates, and the one about whom the verse "Indeed, your enemy is the one cut off" was revealed, and the one who satirized the Messenger of God (s.a.w.) with seventy verses of poetry, so he (s.a.w.) said: "O God, I do not compose poetry, so curse him with a

curse for every verse."[604] Among them are those whom Ali (a.s.) used to curse in the *qunut* of the prayers. In short, among them are the enemies of Ali ibn Abi Talib (a.s.) who later fought him, insulted him, cursed him, and they continue to enjoy an immunity from criticism that is not open to debate right up until this very moment.

Al-Sha'bi said: When Umar ibn al-Khattab first sent to Kufa, he sent Abu Ubayd al-Thaqafi Abu al-Mukhtar, but he was killed. Then he sent Sa'd ibn Abi Waqqas who stayed for five years before being removed. Then he sent Ammar ibn Yasir who stayed for a year before being removed. Then he sent al-Mughira ibn Shu'ba who stayed for a year before Umar was killed. When Uthman became ruler, he sent Sa'd to Kufa and he stayed for a year.[605]

Ibn Qutayba said: Ibn al-Kalbi said that Umayya ibn Abd Shams went to Syria and stayed there for ten years. He had relations with a Jewish slave woman from the people of Saffuriyya named Tarna who had a Jewish husband from Saffuriyya. She gave birth to Dhakwan for him, whom Umayya claimed and acknowledged, giving him the *kunya* Abu Amr. Then he brought him to Mecca. That is why the Prophet (s.a.w.) said to Uqba on the day he ordered him

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604 - And he is Amr ibn al-As.
605 - *Al-Mu'jam al-Kabir*, al-Tabarani, vol. 20, p. 367: No. 857.

killed: "You are just a Jew from the people of Saffuriyya." Umar appointed (al-Walid ibn Uqba) over the charity of Banu Taghlib, and Uthman appointed him over Kufa after Sa'd ibn Abi Waqqas. He led the people in prayer while drunk and said, "Shall I give you more?" They testified against him for drinking wine before Uthman, so he removed him and had him lashed.[606]

Umar appointed him after the Qur'an had testified that he was immoral (*fasiq*).[607] So see the extent of Umar's respect for the Qur'an.

Al-Suyuti said: Ibn al-Khattab said, "I have put myself in the position of the guardian of an orphan with regard to the wealth of God. If I am well-off, I refrain from it, and if I am in need, I take from it in a reasonable manner. If I later become prosperous, I repay it."[608]

This is what Imam Ali (a.s.) refused when his brother from his mother and father, Aqil ibn Abi Talib, came to him seeking to be given a stipend. They mention regarding this that he put an ember in his palm. The one in charge of the

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606 - Al-Ma'arif, Ibn Qutayba, vol. 1, p. 319.

607 - The exegetes are unanimous that the saying of God Almighty "If a *fasiq* (wicked person) comes to you with news, verify it" was revealed about al-Walid ibn Uqba ibn Abi Mu'ayt.

608 - Al-Durr al-Manthur, al-Suyuti, vol. 2, p. 436. It was reported by Abd al-Razzaq, Sa'id ibn Mansur, Ibn Sa'd, Ibn Abi Shayba, Abd ibn Humayd, Ibn Abi al-Dunya, Ibn Jarir, al-Nahhas in his *Nasikh*, Ibn al-Mundhir, and al-Bayhaqi in his *Sunan* through various chains from Umar.

treasury should be an example for others in patience. If he is in need, he should be patient or borrow from the wealthy, not extend his hand to the treasury.

Al-Alusi said: It is authentic that Umar ibn al-Khattab exiled Nasr ibn Hajjaj to Basra because some women were infatuated with him due to his beauty. He heard a woman, said to be the mother of al-Hajjaj al-Thaqafi, and that is why Abdul Malik one day said to him: "O son of the wishful woman", saying:

Is there a way to wine so I may drink it Or is there a way to Nasr ibn Hajjaj[609]

Did he exile him to a city that had no women? Or did he transfer the problem from Medina to another of the cities of Islam? Were the rest of the Companions and the Successors all so ugly that this ruling would not apply to them? Did they not say about Dihya al-Kalbi that he was handsome?! Did they not mention that Gabriel took his form? What is the fault of Nasr ibn Hajjaj if a woman mentioned him in some verses of poetry, while our religion says "No bearer of burdens will bear the burden of another"?! In any case, Islam does not exile a person for his beauty or ugliness, and there is no one among the people who created himself so that he may be blamed for any of

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609 - Ruh al-Ma'ani, al-Alusi, vol. 18, p. 81.

that; Umar was cross-eyed, left-handed, and had a limp, so perhaps he envied Nasr ibn Hajjaj?! The story was also mentioned by the Egyptian poet Hafiz Ibrahim in his poem in which he glorifies Umar ibn al-Khattab!

Ibn Abi Shayba reported from Qilaba who said: During his caliphate, Umar ibn al-Khattab would not allow any slave woman to wear a face veil (*taqannu'*) and he would say: The face veil is for free women so that they are not harmed. He (Ibn Abi Shayba) and Abd ibn Humayd reported from Anas who said: Umar saw a slave girl wearing a face veil so he struck her with his whip and said: Remove the face veil, do not imitate the free women. In some narrations it is mentioned that he said to a slave woman he saw wearing a face veil: O base one, are you imitating the free women?

Abu Hayyan said: The believing women includes both free women and slave women, and temptation is more common with slave women due to their frequent movement, unlike free women. So to exclude them from the general category of women requires clear evidence.

You know that according to us, the face of a free woman is not *awra* (parts of the body that must be covered), so it is not obligatory to cover it. It is permissible for an unrelated man to look at it if he is safe from desire, absolutely. Otherwise it is prohibited.

Al-Qahistani said: Looking at a young woman is prohibited in our times, even without desire. As for the ruling on another's slave woman, even if she is a *mudabbara* or *umm walad*, it is like the ruling of a *mahram*. So it is permissible to look at her head, face, leg, chest and upper arm if one is safe from his desire and her desire. The apparent meaning of the verse does not support what was mentioned regarding free women. Perhaps it is interpreted as seeking a covering that distinguishes free women from slave women or chaste women in general from others. So reflect.[610]

This is how the doors of interpretation are opened to justify the actions of Umar. But the statement of Abu Hayyan "So to exclude them from the general category of women requires clear evidence" indicates that he does not take rulings from Umar and does not care about his opinion when it contradicts the Qur'an.

Ibn Ashur said: During his caliphate, Umar ibn al-Khattab used to prohibit slave women from wearing face veils so they would not be confused with free women, and he would strike those among them who wore face veils with a whip. Then that ceased after him.[611]

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610 - Ruh al-Ma'ani, vol. 22, p. 89.
611 - Al-Tahrir wa al-Tanwir, vol. 1, p. 3396.

What is the meaning of "that ceased after him"? Does it mean that the Muslims abandoned the *sunna* of the Rightly Guided Caliphs? Or that Umar retracted that?

Ibn Aqil said: The Prophet (s.a.w.) cursed the one who innovates or shelters an innovator, and cursed the one who harms or deceives a Muslim, and cursed the one who insults his companions, and cursed the briber, the bribed, and the intermediary, and cursed the one who changes the landmarks of the land, and cursed the thief, and cursed the drinker of wine, its buyer, its carrier, and the one to whom it is carried. And he said "Whoever curses Ammar, God curses him", and he cursed the one who is in charge of any affair of the Muslims and appoints someone over them out of favoritism, and cursed the one who unjustly frightens the people of Medina.[612]

Umar appointed Qudama ibn Maz'un out of favoritism while knowing there were better people than him in the nation. And the latter drank wine while he was a governor.

On the authority of Suwayd ibn Ghafla who said: Umar said "If you wish, wipe over the turban, and if you wish, remove it."[613]

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612 - *Al-Nasa'ih al-Kafiya* by Muhammad ibn Aqil al-Shafi'i, p. 25.
613 - *Musannaf Ibn Abi Shayba*, vol. 1, p. 29.

The Qur'an says "Wipe your heads", and did not say "your turbans", and the head is not the same as a turban.

On the authority of al-Mughira ibn Shu'ba who said: A man said "May God reform the governor! Your doorkeeper knows men and favors them in granting permission." He said "May God excuse him. By God, acquaintance is beneficial even with a biting dog and a kicking camel, let alone a free, noble man. By God, we used to curry favor for permission from Umar ibn al-Khattab."[614]

The people did not used to curry favor for permission from the Messenger of God (s.a.w.), nor from Ali ibn Abi Talib (a.s.).

When he died, his governors were: over Kufa al-Mughira ibn Shu'ba, over Basra Abu Musa, over Homs and its districts Umayr ibn Sa'd al-Damri, over Damascus Mu'awiya ibn Abi Sufyan, over San'a' Ya'la ibn Muniya, over al-Jund Abdullah ibn Abi Rabi'a, over al-Ta'if Sufyan ibn Abdullah al-Thaqafi, over Mecca Nafi' ibn Abd al-Harith, and over Egypt Amr ibn al-'As.[615]

Umar's conduct with the governors:

Ibn Shihab said: When Yazid ibn Abi Sufyan passed away, Umar appointed Mu'awiya in his place. Then Umar gave

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614 - Al-Ma'rifa wa al-Tarikh, vol. 1, p. 245.
615 - Al-Thiqat, vol. 2, p. 241.

the news of his death to Abu Sufyan, saying: "O Abu Sufyan, consider Yazid (to have died) in the way of God." He asked: "Whom have you appointed in his place?" He replied: "Mu'awiya." He said: "May your womb be connected!"[616]

What is the criterion that Umar relied upon in this succession? Is it not strange that Yazid ibn Abi Sufyan, the freed captive, has the right to appoint his freed captive brother as he bids farewell to the world, while the Messenger of God (s.a.w.) does not have the right to appoint anyone as his successor?! What kind of religion is this in which the freed captives are allowed what is not allowed for the Messenger of God (s.a.w.)?

Reports say: Utba ibn Ghazwan migrated to the land of Abyssinia when he was forty years old. Then he returned to the Messenger of God (s.a.w.) while he was in Mecca and stayed with him until he migrated to Medina with Miqdad. He was one of the early converts… Then he witnessed Badr and all the battles with the Messenger of God (s.a.w.). Umar ibn al-Khattab sent him to the land of Basra to fight the Persians who were in Aballa… Then he went out for Hajj and left Mujashi' ibn Mas'ud in charge and ordered him to march to the Euphrates. He ordered al-Mughira ibn

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616 - Al-Ahad wa al-Mathani by Ibn Abi Asim, vol. 1, p. 382.

Shu'ba to lead the people in prayer. When Utba reached Umar, he asked to be relieved of the governorship of Basra, but he refused to relieve him. So he said: "O God, do not return me to it!" He fell from his mount and died in the year 17 AH while returning from Mecca to Basra at a place called Ma'din Bani Sulaym. This is what Ibn Sa'd said. Al-Madaini said: He died in al-Rabadha in the year 17 AH, and it is said in the year 15 AH, at the age of fifty-seven. He was tall and handsome.[617]

Ibn Asakir details what transpired between Umar and Utba, saying: Sa'd ibn Abi Waqqas used to write to Utba ibn Ghazwan as the commander over him. Utba was displeased by this and wrote to Umar to come to him, and he gave him permission. He appointed al-Mughira ibn Shu'ba as his deputy and set out until he came to Umar. He complained to him about Sa'd ibn Abi Waqqas having authority over him. Umar remained silent about it, so he repeated it several times until he said excessively. Then Umar said, "What is the problem for you, O Utba, to acknowledge the authority of a man from Quraysh who has companionship with the Messenger of God (s.a.w.) and nobility!" When he had fulfilled his need, Umar ordered

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617 - Al-Isti'ab, vol. 3, p. 1026.

him to return to his work, but he refused to do so and swore that he would never return to it nor assume any position.[618] This was Umar's eagerness to humiliate the people to the nobles of Quraysh. If Utba ibn Ghazwan was an agent of the Messenger of God (s.a.w.) and asked to be excused, he would have excused him, because there is no compulsion in religion. Nevertheless, what Umar used as evidence is an argument against Umar himself, for everything that Umar affirmed for Sa'd ibn Abi Waqqas is also affirmed for Utba ibn Ghazwan. You have already come across their saying "Utba ibn Ghazwan emigrated to the land of Abyssinia when he was forty years old, then he returned to the Messenger of God (s.a.w.) while he was in Mecca and stayed with him until he emigrated to Medina with al-Miqdad, and he was one of the early converts." This means that he had two emigrations, an emigration to Abyssinia and an emigration to Medina, while Sa'd ibn Abi Waqqas was not among those who emigrated to Abyssinia. Umar ibn al-Khattab mentioned faults of Sa'd ibn Abi Waqqas when he nominated him among those he nominated for the caliphate, saying to him: "You are just an owner of a catapult from these catapults, fighting with it, and an owner of hunting, a bow and arrows, and what a blossom,

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618 - Tarikh Dimashq by Ibn Asakir, vol. 60, p. 34.

and the caliphate and the affairs of the people!" Then why did Umar not acknowledge the authority of Ali (a.s.) when he is better than him and Sa'd, and he has what Sa'd does not have. Ibn Abi al-Hadid reported from al-Jawhari that Uthman "turned to the people [in the mosque], and said: These two [meaning A'isha and Hafsa] are seditious, it is permissible for me to insult them, and I know their origins. Sa'd ibn Abi Waqqas said to him: Do you say this about the beloved of the Messenger of God (s.a.w.)! He said: What are you in this! What is here! Then he turned towards Sa'd intending to hit him, so Sa'd slipped away. He left the mosque, and Uthman followed him. He met Ali (a.s.) at the door of the mosque, so Ali (a.s.) said to him: Where are you going? He said: I want this one who did such-and-such - meaning Sa'd insulting him. Ali (a.s.) said to him: O man, leave this. He said: They continued talking until they became angry…"[619].

If Sa'd ibn Abi Waqqas was as noble as Umar portrays him, then why did Uthman treat him in such a humiliating manner and intend to strike him had he not slipped away? Are nobles to be beaten? Sa'd ibn Abi Waqqas is the father of Umar ibn Sa'd, the killer of al-Husayn (a.s.)!

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619 - Sharh Nahj al-Balagha by Ibn Abi al-Hadid, vol. 9, p. 5.

Utba ibn Ghazwan died shortly after that, and his death in this manner remains a mystery for researchers, quite similar to the death of Sa'd ibn Ubada who they claimed was killed by the jinn. This means that the jinn became an intelligence apparatus in the state of al-Saqifa.

Qurza reported that Umar sent us to Kufa and accompanied us for two miles, then said: "Do you know why I accompanied you?" They said: "We are the companions of the Messenger of God (s.a.w.)." He said: "You are going to a people of a town who have a buzzing with the Qur'an like the buzzing of bees. Do not narrate to them lest you distract them! Strip down the Qur'an and minimize narrations from the Messenger of God (s.a.w.)." Qurza said: They came to me afterwards and I said: "'Umar has forbidden us from narrating hadith."[620]

I say:

This is Umar's stance on the narration of the noble hadith! Reality belies that, for the scholars of hadith are among the memorizers of the Qur'an, and among them are those who are also well-versed in exegesis (*tafsir*) and principles of jurisprudence (*usul*). The narration of hadith was not a

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620 - *Tahdhib al-Kamal* by al-Mizzi, vol. 23, p. 565. Narrated by Ibn Majah from Ahmad ibn Abda from Hammad ibn Zayd from Mujalid.

distraction from the Qur'an, except perhaps in the mind of Umar ibn al-Khattab!

Reports say: When he died, his governors were: Al-Mughira ibn Shu'ba over Kufa, Abu Musa over Basra, Umayr ibn Sa'd al-Damri over Homs and its regions, Mu'awiya ibn Abi Sufyan over Damascus, Ya'la ibn Muniya over Sana'a, Abdullah ibn Abi Rabi'a over al-Jund, Sufyan ibn Abdullah al-Thaqafi over Ta'if, Nafi' ibn Abd al-Harith over Mecca, and Amr ibn al-'As over Egypt.[621]

You see the names of the enemies of Ali ibn Abi Talib (a.s.) prominently on the list. Was that by pure coincidence?!

From al-Shifa' - and she was one of the early female emigrants and Umar ibn al-Khattab - when he entered the market he would come to her. She said: I asked her who was the first to write "'Umar, Commander of the Faithful"? She said: Umar wrote to his governor over the two Iraqs to send me two strong, noble men so I can ask them about the affairs of the people. She said: So he sent to him Adi ibn Hatim Tayy and Labid ibn Rabi'a. They knelt their mounts in the courtyard of the mosque then entered the mosque. They were met by Amr ibn al-'As and they said: "Seek permission for us to see the Commander of the Faithful." I said: "By God, you two have got his name right. He is the

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621 - Al-Thiqat by Ibn Hibban, vol. 2, p. 241.

commander and we are the faithful." Before that, it used to be written "From Umar, successor of the successor of the Messenger of God (s.a.w.)." So the writing "From Umar, Commander of the Faithful" originated from that.[622]

This story invalidates the story of al-Mughira ibn Shu'ba - and they claimed that he was the successor of the Messenger of God. They also said at the same time that the Messenger of God (s.a.w.) died without appointing anyone as successor. So how did he become his successor if he did not appoint one?

It is narrated from Habib ibn Abi Thabit that Umar ibn al-Khattab said: "What do you say about appointing a weak Muslim or a strong immoral person?" Al-Mughira said to him: "The weak Muslim - his Islam is for him and his weakness is upon you and your subjects. As for the strong immoral person, his immorality is upon him and his strength is for you and your subjects!" Umar said to him: "Then you and I are sending you, O Mughira."[623]

Umar preferred the strong immoral person over the weak Muslim, and forgot the third type that the Prophet (s.a.w.) pointed to, which is the strong believer. Was the Muslim

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622 - Tarikh Dimashq, vol. 44, p. 260.

623 - Tarikh Madinat Dimashq, vol. 60, p. 39. Edited by Muhibb al-Din Umar ibn Gharama al-'Amri, published by Dar al-Fikr, Beirut, 1995.

society devoid of strong believers during the time of Umar, in an era when all its people were just?!

You see that he testified to the immorality of al-Mughira, and you have already come across the saying of Umar: "Whoever employs an immoral person while knowing he is immoral, then he is like him."[624] And his saying also: "None appoints the immoral except the immoral."[625] Based on this - and without flattery - Umar has judged himself to be immoral!

It is narrated from Ibn Umar: "None appoints the treacherous except the treacherous."[626]

Al-Mughira ibn Shu'ba has a well-known story in the books of history and jurisprudence. It is a story that historians, biographers, jurists and scholars of *usul* have discussed. In it, three Muslims testified against al-Mughira ibn Shu'ba that he committed adultery, while the fourth witness withdrew and retracted his testimony. He is the one who later testified against his mother for adultery and against his father for being a cuckold. The reason for his retraction of the testimony was Umar secretly coaching him. The result was that the witnesses were lashed and al-Mughira

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624 - *Kanz al-'Ummal*, vol. 5, p. 303 and *Akhbar al-Qudat*, vol. 3, p. 209.
625 - *Akhbar al-Qudat*, vol. 1, p. 69.
626 - *Akhbar al-Qudat*, vol. 1, p. 69.

was saved. Abu Bakra[627] remained firm on his stance against Umar and al-Mughira, and insisted on his testimony to the point that he included it in his will at the time of death. Al-Mughira continued to hold positions in the state after his misdeed until he died in the year 50 during the rule of Mu'awiya.

It is narrated from Hisham from Muhammad who said: A man used to say to another man: "May God be angry with you as the Commander of the Faithful was angry with al-Mughira when he dismissed him from Basra and appointed him over Kufa."[628]

This is how Umar's serious actions became a subject of ridicule and jest among the common people!

According to Abu Musa, Umar ibn al-Khattab appointed al-Mughira ibn Shu'ba over Basra, then dismissed him from it when the incident with Abu Bakra occurred. He appointed Abu Musa over it, then sent al-Mughira to Yemen, then dismissed him from it and sent him to Kufa. Umar was killed while al-Mughira was over Kufa.[629]

Al-Mughira was constantly shifted between positions during the era of Umar, who would dismiss and appoint

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627 - One of the witnesses.
628 - *Tarikh Dimashq* by Ibn Asakir, vol. 60, p. 41.
629 - *Tarikh Dimashq*, vol. 60, p. 42.

him. If he was fit for governorship, why dismiss him? And if he dismissed him rightfully, why appoint him after that? It is said that the first one to take a bribe in Islam was Yarfa', the servant of Umar ibn al-Khattab. Al-Mughira ibn Shu'ba bribed him to give him precedence in getting permission to enter upon Umar. Since Yarfa' was the intermediary in giving people permission, and the right of precedence in permission was for the one who came first, if there was no one else compelled to be given precedence, then giving precedence to other than the first was an assault on the right of the first and was injustice. Giving money to obtain that was bribery. I do not think this is anything but lies of the people of desires to detract from the integrity of some Companions. If it is authentic - and I do not think so - then al-Mughira did not see any harm in that, because the harm befalling others was not considered, or perhaps he saw it as a good deed and did not intend precedence. Yarfa' did it to honor him for his gift. As for Yarfa', perhaps he was not guided to the subtlety of this ruling.[630]

This is how the exegetes defend falsehood when it comes to the Companions. Every monotheist has the right to ask: If the Lord of the Companions is the Lord of the rest of the worlds, He commands justice, good conduct, giving to

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630 - Al-Tahrir wa al-Tanwir, vol. 1, p. 533.

relatives, and forbids immorality and wrongdoing. Bribery is wrongdoing, so it is inconceivable that God Almighty would accept it when it comes from a Companion. On the contrary, the wrongful matter becomes even uglier when it comes from a Companion. If the Lord of the Companions is other than the Lord of the rest of the worlds, then the matter does not concern us.

Abu al-Hasan al-Madaini said: The well-known major plagues in Islam were five: The plague of Shirawayh in Ctesiphon during the time of the Prophet (s.a.w.) in the year 6 AH, then the plague of Amwas during the time of Umar ibn al-Khattab, which was in Syria. Twenty-five thousand died in it.[631]

The plague during the time of the Messenger of God (s.a.w.) killed the disbelievers, but during the time of Umar it was upon the Muslims! And many Muslims died in it.

And from Abu Husayn, attributing it to Umar, that when he sent the people to Iraq, he said: Strip the Qur'an and minimize narrating from the Messenger of God (s.a.w.), and I am your partner[632].

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631 - Sharh al-Nawawi ala Muslim, vol. 1, p. 106, Dar Ihya' al-Turath al-'Arabi, Beirut, 2nd edition, 1392 AH.
632 - Al-Ihkam by Ibn Hazm, vol. 2, p. 256.

Umar forbids the Muslims from narrating the hadith of the Messenger of God (s.a.w.) and considers that as serving Islam, and expects reward for it!

Ibn Hazm said: And it is also narrated from him that he imprisoned Ibn Mas'ud for narrating from the Prophet (s.a.w.) as we have narrated with the mentioned chain to Bundar […] He said: Umar said to Ibn Mas'ud, Abu al-Darda' and Abu Dharr: What is this hadith from the Messenger of God (s.a.w.)? He said, and I think he did not allow them to leave Medina until he died. Ali said[633]: This is *mursal* (a hadith with an interrupted chain of narrators) and doubtful from Shu'ba, so it is not authentic and it is not permissible to use it as evidence. Moreover, it is apparently false and fabricated in itself, because Umar is not free from either accusing the Companions, and this is what it is, or he forbade narrating itself and conveying the *sunan* (practices) of the Messenger of God (s.a.w.) to the Muslims, and obligated them to conceal and deny them and not mention them to anyone. This is leaving Islam, and God has protected the Commander of the Faithful from all of that! And if the rest of the Companions are accused of lying

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633 - Ibn Hazm.

about the Prophet (s.a.w.), then Umar is just one of them, and this is a statement that no Muslim would say at all[634].

Why would a Muslim not say it? Whoever has clear evidence from his Lord names things as they are, and does not see any problem in affirming for Umar what Umar affirmed for himself. The best evidence for the authenticity of Umar's prohibition of narrating the hadith of the Messenger of God (s.a.w.) is that the first book of Prophetic hadith is *Muwatta'* of Malik, who wrote it at the dawn of the Abbasid state, after more than 120 years had passed since the death of the Prophet (s.a.w.).

Reports say: And Umar did that regarding seeking permission three times, until Ubayy ibn Ka'b said to him: O Umar, do not be a punishment upon the companions of Muhammad (s.a.w.)…So Umar said: Glory be to God, I only heard something and wanted to verify it[635].

The desire for verification does not necessarily entail causing moral harm to the Companions and the Successors. Due to the severity of the harm, Ubayy ibn Ka'b called it "torment".

Al-Dhahabi said: Yazid died in the plague in the year 18 AH. When he was on his deathbed, he appointed his

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634 - *Al-Ihkam* by Ibn Hazm, vol. 2, p. 256.
635 - *Al-Ihkam* by Ibn Hazm, vol. 6, p. 249.

brother Mu'awiya to his position. Umar confirmed him in that out of respect for Yazid and to implement his appointment[636]!

This means that Yazid ibn Abi Sufyan had greater sanctity in the eyes of Umar than the Messenger of God (s.a.w.), because he respected the will of Yazid, who was among those set free (*al-taliq*), but he did not respect the Messenger of God (s.a.w.) when he wanted to write the document.

It is reported from Raja' ibn Abi Salama that he said: It has reached me that Mu'awiya used to say, "Adhere to the hadiths that were [narrated] during the time of Umar, for he used to make the people afraid of narrating from the Prophet (s.a.w.)"[637].

And where is the covenant of the Messenger of God (s.a.w.)?!

Al-Zayla'i said: As for the hadith of Hudhayfa, it was narrated by Abu Ya'la al-Mawsili in his *Musnad*. Abu Wa'il Khalid ibn Muhammad al-Basri narrated to us, Abdullah ibn Bakr al-Sahmi narrated to us, Khalaf ibn Khalaf narrated to us from Ibrahim ibn Salim from Amr ibn Dirar from Hudhayfa that the Prophet (s.a.w.) said: "Any man who appoints a man over ten people while knowing that

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636 - Siyar A'lam al-Nubala', vol. 1, p. 330.
637 - Tadhkirat al-Huffaz by al-Dhahabi, vol. 1, p. 7.

among the ten there is one who is better than him, then he has deceived God, His Messenger, and the Muslim community."[638]

And Umar admitted to favoritism in the case of Qudamah ibn Maz'un.

As for al-Waqidi, he mentioned that Usama ibn Zayd ibn Aslam narrated to him from his father that Umar instructed that his governors remain for a year. When Uthman took charge, he kept al-Mughirah ibn Shu'bah over Kufa for a year, then dismissed him and appointed Sa'd ibn Abi Waqqas. Then he dismissed him and appointed al-Walid ibn Uqbah. If what al-Waqidi narrated about that is authentic, then the governorship of Sa'd over Kufa on behalf of Uthman was in the year 25 AH.[639]

The instructions of Umar are enforced even after his death, while there is no need for the instructions of the Messenger of God (s.a.w.) and "the Book of God is sufficient for us."

Abu Ubaydah ibn al-Jarrah said to Umar: "O Commander of the Faithful! Are you fleeing from the decree of God?" He said: "Yes, we flee from the decree of God to the decree of God. If someone other than you said it, O Abu Ubaydah! Do you not see that if a man descended into a valley that

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638 - Nasb al-Raya by al-Zayla'i, vol. 5, p. 37.
639 - Tarikh al-Tabari, vol. 2, p. 590.

had two sides, one of them fertile and the other barren, is not the one who grazes in the barren by the decree of God and the one who grazes in the fertile by the decree of God?" Then he spoke to him privately away from the people.[640]

The private conversations of Umar with Abu Ubaydah are many, and nothing has leaked from them to the Muslims. Umar took his secrets to his grave, and Abu Ubaydah took his secrets to his grave, and the history of the Muslims remains full of gaps.

Abu Bakr said: "Whoever worshipped God, then indeed God is alive and does not die. And whoever worshipped Muhammad, then indeed Muhammad has died." And he said: "Indeed, you [Muhammad] will die, and indeed they will die."[641] So Umar said: "Is this in the Book of God, O Abu Bakr?" He said: "Yes." Umar said: "This is Abu Bakr, the companion of the Messenger of God in the cave and the second of the two, so pledge allegiance to him." So at that point they pledged allegiance to him!

And it is said: Umar wrote to Amr ibn al-'As: "Bring the house of Abd al-Rahman ibn Muljam close to the mosque so that he may teach the people the Qur'an and jurisprudence (*fiqh*)." So he expanded for him the place of

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640 - Al-Sira by Ibn Hibban, vol. 1, p. 452.
641 - Tarikh al-Islam by al-Dhahabi, vol. 1, p. 155.

his house, and it was next to the house of Abd al-Rahman ibn Udays al-Balawi, meaning one of those who aided in the killing of Uthman.[642]

This is the opinion of Umar ibn al-Khattab regarding Abd al-Rahman ibn Muljam; he sees him as qualified to teach the people the Qur'an and jurisprudence! And this necessitates knowledge of the abrogating and abrogated verses. So how many verses did Ibn Muljam witness being revealed?!

Al-Safadi said: Abu Bakra settled in Basra and died there in the year 51 AH. He was among those who withdrew on the day of the Camel, and did not fight with either of the two groups. He was one of the virtuous Companions. Al-Hasan said: None of the Companions who settled in Basra were more virtuous than Imran ibn Husayn and Abu Bakra. He had many descendants who had prestige and leadership in Basra. He was among those who testified against al-Mughira ibn Shu'ba for adultery. So Umar carried out the prescribed punishment and flogged him for slander when the testimony was not completed. Then he said to him: "Repent so that your testimony may be accepted." So he said: "I will never testify between two people as long as I remain in this world!" Abu Bakra used to say: "I am the

642 - *History of Islam*, vol. 1 p. 490.

mawla of the Messenger of God (s.a.w.)" and he refused to attribute lineage. He was like a blade in worship until he died. He bequeathed that Abu Barza al-Aslami should pray over him. So he prayed over him. All of the compilers [of hadith] have narrated from him.[643]

Al-Nawawi said in his *Tahdhib* [regarding naming Umar as the Commander of the Faithful]: He was given this name by Adi ibn Hatim and Labid ibn Rabi'a when they came to him as a delegation from Iraq. It is said: Al-Mughira ibn Shu'ba named him with it. And it is said: Umar said to the people: "You are the believers and I am your commander," so he was called the Commander of the Faithful. Before that, he was called: The successor (*khalifa*) of the Messenger of God, but they changed from that phrase due to its length.[644]

Abu Nu'aym said: Among them is the knowledgeable and teaching worker, the companion of recitation and the flute, who disciplined himself with spiritual wayfaring in the arena - Abu Musa al-Ash'ari Abdullah ibn Qays ibn Haddar. He was knowledgeable in rulings and judgments, and wandering in the valleys of love and witnessing, reciting the Qur'an melodiously in the darkness and

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643 - *Al-Wafi bi al-Wafayat*, vol. 1 p. 3359.
644 - *Tarikh al-Khulafa*, Al-Suyuti, vol. 1 p. 124.

standing [in prayer], and fasting continuously during the long days and intense heat. It has been said that Sufism is the awe of the heart wandering in the pasture of eternal glory. Abu Bakr ibn Malik narrated to us […] from Abu Musa that the Messenger of God (s.a.w.) sent Mu'adh and Abu Musa to Yemen and ordered them to teach the people the Qur'an. And […] from Abu Raja' al-'Utaridi who said: Abu Musa al-Ash'ari used to go around us in this mosque, the mosque of Basra, sitting in circles. It is as if I see him between two white cloaks, teaching me the Qur'an, and from him I took this surah: "Read in the name of your Lord who created." Abu Raja' said: It was the first surah revealed to Muhammad (s.a.w.).[645] Al-Dhahabi said: On the authority of Al-Haytham ibn Adi who said: Abu Musa embraced Islam in Mecca and migrated to Abyssinia. His first battle was Khaybar, and he died in the year 42 [AH]. Abu Ahmad al-Hakim said: He embraced Islam in Mecca, then came with the people of the two ships after the conquest of Khaybar by three [years]. The Prophet (s.a.w.) allocated [shares] for them. He governed Basra for Umar and Uthman, and governed Kufa where he died.[646]

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645 - Hilyat al-Awliya', Abu Nu'aym, vol. 1 p. 256.
646 - Siyar A'lam al-Nubala', Al-Dhahabi, vol. 2 p. 383.

Reports say: In Dhu al-Hijjah of the year 44, Abu Musa al-Ash'ari al-Yamani al-Amir passed away. He was attributed to al-Ash'ar, the brother of Himyar ibn Saba'. He was among the early Muslims and forerunners in Islam. He emigrated from his town Zabid with around fifty-two men and returned, then took to the sea. The wind cast them to the Negus in Abyssinia, so he stayed with Ja'far and his companions until he came with them in his ship, while Ja'far and his companions were in another ship. The Messenger of God gave a share [of spoils] to those who came with them and did not give a share to anyone absent except them. The Prophet appointed him over Aden, and Umar appointed him over Kufa and Basra. Several cities were conquered at his hands. Ali said about him: "He was dyed with knowledge, a [complete] dyeing."[647]

In the last statement there is distortion and falsification. Ibn Abi al-Hadid said: It is narrated from him (a.s.) that he used to say about Abu Musa: "He was dyed with knowledge, a dyeing, and stripped of it, a stripping."[648] This means that they omitted the second part of Imam Ali's (a.s.) statement, because keeping it would mean that Abu Musa is an instance of God's saying: "So he detached himself from it

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647 - Shadharat al-Dhahab, vol. 1 p. 53.
648 - Sharh Nahj al-Balagha, Ibn Abi al-Hadid al-Mu'tazili, vol. 13 p. 315.

[the signs], and Satan pursued him, and he became of the deviators."[649]

Ibn Abi al-Hadid said after citing a statement of Ibn Mutawayh: This ends Ibn Mutawayh's statement. I mentioned it to you so that you know that according to the Mu'tazilites, he [Abu Musa] is among the perpetrators of major sins, and his ruling is the ruling of the likes of those who committed a major sin and died while persisting upon it.[650]

It so happened that the day of their arrival to Medina was the same day as the arrival of Ja'far ibn Abi Talib and his companions. So many people thought they were among those who emigrated to Abyssinia. Hudhayfa ibn al-Yaman had a statement about this Abu Musa that Ibn Abd al-Barr and others disliked mentioning. So they deprived the people of knowing the realities in order to protect the status of the sheikhs in the hearts of the masses. Ibn Abi al-Hadid said: It is narrated that Ammar was asked about Abu Musa, so he said: "I heard a grave statement about him from Hudhayfa. I heard him say: The companion of the black turban.' Then he frowned in a way that made me know he was with that group on the night of al-'Aqaba."[651]

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649 - Al-A'raf: 175.
650 - *Sharh Nahj al-Balagha*, Ibn Abi al-Hadid, vol. 13 p. 316.
651 - *Sharh Nahj al-Balagha*, Ibn Abi al-Hadid al-Mu'tazili, vol. 13 p. 351.

He is referring to the group who attempted to assassinate the Prophet (s.a.w.) on the night of al-'Aqaba. And why have we not received the list of the rest of the group? This is a question that the hadith scholars and historians do not like to raise, but it has begun to be raised and will be raised more insistently in the future. And this man whom Hudhayfa ibn al-Yaman counts among those who tried to assassinate the Prophet (s.a.w.) on the night of al-'Aqaba, al-Dhahabi says about him: "The great imam…" and he claims that the Prophet (s.a.w.) said regarding him: "O God, forgive Abdullah ibn Qays his sin and admit him on the Day of Resurrection an honorable admission."[652] And it is the right of every Muslim to question al-Dhahabi and say to him: If the Prophet (s.a.w.) prayed for Abu Musa al-Ash'ari, then why did Ali ibn Abi Talib (a.s.) invoke God's curse upon him in *qunut*?! Is it permissible for Ali ibn Abi Talib (a.s.) to invoke God's curse in *qunut* upon a man for whom the Prophet (s.a.w.) prayed that God admit him an honorable admission on the Day of Resurrection?! In any case, Abu Musa al-Ash'ari entered on the day of Dawmat al-Jandal an dishonorable admission for which he is responsible on the Day of Resurrection!

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652 - *Siyar A'lam al-Nubala'*, Al-Dhahabi, vol. 2 p. 380:

From Sulayman […] from al-Hasan from Abu Musa who said: "The Commander of the Faithful Umar sent me to you to teach you the Book of your Lord, Mighty and Majestic, and the *sunna* of your Prophet (s.a.w.), and to clean your roads for you." And […] from Abu Harb ibn Abi al-Aswad al-Du'ali from his father who said: Abu Musa gathered the reciters and said: "None should enter upon me except one who has collected the Qur'an!" He said: So we entered upon him, about three hundred of us, and he exhorted us and said: "You are the reciters of the people of the city, so do not let time drag on for you lest your hearts harden as the hearts of the People of the Book hardened." Then he said: "A *surah* was revealed that we used to liken to *Surat al-Bara'a* in length and severity. I memorized a verse from it: If the son of Adam had two valleys of gold, he would seek a third valley in addition to them, and nothing fills the belly of the son of Adam except dust!' And a *surah* was revealed that we used to liken to the *musabbihat*, its beginning was *sabbaha lillah*. I memorized a verse that was in it: O you who believe! Why do you say what you do not do? It will be recorded as a testimony on your necks, then you will be asked about it on the Day of Resurrection!'" And […] from Abu Kanana from Abu Musa al-Ash'ari that he gathered those who had recited the Qur'an, and they

were close to three hundred. He extolled the Qur'an and said: "This Qur'an will be a reward for you and will be a burden upon you. So follow the Qur'an and do not let the Qur'an follow you. For whoever follows the Qur'an, it will bring him down to the gardens of Paradise, and whoever is followed by the Qur'an, it will push him on his back and cast him into the Fire." Shu'ba narrated it, and from Ziyad similarly.[653]

And from Ibn Sirin who said: Abu Musa al-Ash'ari wrote to Amir ibn Abdullah ibn Abd Qays, who used to be called Amir ibn Abd Qays: "As for what follows, I had known you to be in one state, and news reached me that you have changed. So fear God and return."[654]

From Muslim ibn Subayh from Masruq who said: We were with Abu Musa al-Ash'ari on a journey and night brought us to an orchard, so we alighted in it. Abu Musa stood at night praying, and he mentioned the beauty of his voice and the excellence of his recitation. He said: And he did not pass by anything except that he said it. Then he said: "O God, You are Peace (*al-Salam*) and from You is peace. You are the Faithful (*al-Mu'min*), You love the faithful. You are

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653 - Hilyat al-Awliya', vol. 1 p. 257.
654 - Hilyat al-Awliya', vol. 2 p. 94:

the Protector (*al-Muhaymin*), You love the protector. You are the Truthful (*al-Sadiq*), You love the truthful."[655]

This is good in terms of voice, but where is the good contemplation? And where was he in relation to the saying of the Almighty: "O you who have believed, be persistently standing firm for God, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear God; indeed, God is Acquainted with what you do." [656]

On the authority of Qusama ibn Zuhayr who said: Abu Musa addressed us in Basra and said: O people, weep, and if you cannot weep, then pretend to weep, for the people of the Fire will weep until their tears are exhausted, then they will weep blood until if ships were sent in it, they would sail.[657]

Reports say: Abu Musa al-Ash'ari prayed in the Church of John in Homs, then he went out and praised God Almighty and extolled Him, then he said: O people, today you are in a time in which the one who works for God Almighty has a reward, and there will come after you a time in which the one who works for God Almighty will have two rewards.[658]

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655 - Hilyat al-Awliya', vol. 2 p. 258.
656 - Al-Ma'ida: 8.
657 - Hilyat al-Awliya', Abu Nu'aym, vol. 1 p. 261.
658 - Hilyat al-Awliya', vol. 1 p. 264.

So where is the hadith of the best of generations then?

It is narrated from Abu Imran al-Jawni that he said: Abu Musa al-Ash'ari gifted Umar ibn al-Khattab a gift in which there were baskets. Umar opened one of the baskets, tasted it and said: "Return it, return it. Do not let the Quraysh see it or taste it, lest they slaughter each other over it."[659]

This is the extent of the religiosity of the Quraysh in the view of Umar, that they would slaughter each other over sweets.

It is narrated from Kharija ibn Zayd that he said: Umar ibn al-Khattab would often appoint Zayd ibn Thabit as his deputy when he went out on some of his journeys. Rarely would he return from a journey except that he would grant Zayd ibn Thabit a date-palm orchard.[660]

The Messenger of God (s.a.w.) would often appoint a deputy when he went out on an expedition or otherwise. When he returned, things would go back to how they were before his journey, without any date-palm orchards or any worries.

It is narrated from al-Sha'bi that Umar ibn al-Khattab took a horse from a man on approval to carry a man on it. The horse was injured, so Umar said: "Appoint an arbitrator

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659 - Hilyat al-Awliya', vol. 2 p. 314.
660 - Akhbar al-Qudat, Muhammad ibn Khalaf ibn Hayyan, vol. 1 p. 108.

between you and me." The man said: "Let Shurayh al-'Iraqi be the arbitrator between you and me." So they went to Shurayh who said: "O Commander of the Faithful, you took it sound and healthy on approval, so you must return it sound as you took it." He ['Umar] was impressed by what he said. Then he sent him as a judge. Then he said: "Whatever you find in the Book of God, adhere to it. If it is not in the Sunna, then strive with your opinion."[661]

This means that Umar ibn al-Khattab held the view that a judge does not have to refer to one who is more knowledgeable than him regarding what is unclear to him. This contradicts the Book of God Almighty: "So ask the people of the message if you do not know."

It is narrated from Abd al-Malik ibn Umayr from one who heard Ibn Abbas that Umar ibn al-Khattab said: "'Uwaymil has done us a disservice in Iraq by mixing the prices of wine and the prices of pigs into the spoils of the Muslims! Does he not know that the Messenger of God (s.a.w.) said: May God curse the Jews; fat was forbidden to them to eat so they melted it and sold it and consumed its prices.'"[662]

This is a testimony from Umar ibn al-Khattab that among his governors there are those who do not care what is

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661 -Akhbar al-Qudat, Muhammad ibn Khalaf ibn Hayyan, vol. 2 p. 189.
662 - Al-Sunan al-Sughra by Al-Bayhaqi (Al-A'zami's copy), vol. 5 p. 382 no. 2114.

lawful and what is forbidden, and mix the prices of wine and the prices of pigs into the spoils of the Muslims!

Reports say: When the Muslim treasury was broken into, Umar ibn al-Khattab told his governor there: "Move it to the mosque, for the mosque will always have someone praying in it[663]," meaning to take charge of guarding it, and as a resting place for the unmarried and a place for strangers to spend the night…

Their statement "the Muslim treasury was broken into" means that bank robberies existed in the time of Umar. And the era of Umar was the era of the Companions and the Followers, or the era of the best of generations! However, his saying "and a place for strangers to spend the night" does not preclude the strangers also being among the robbers.

It is narrated from Yasar ibn Numayr that he said: Umar ibn al-Khattab said: "A man comes to me and asks me, so I swear not to give him [anything]! Then it occurs to me and I give to him. So if I order you to expiate on my behalf, then feed ten poor people, for each poor person half a *sa'* of wheat or a *sa'* of barley or dates." Its chain is authentic.[664]

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663 - Adwa' al-Bayan, vol. 8 p. 327.
664 - Sunan Sa'id ibn Mansur, vol. 4 p. 1535 no. 785.

This Yasar ibn Numayr was a *mawla* (client) of Umar ibn al-Khattab, and he was his treasurer. Abu Wa'il Shaqiq ibn Salama and Abu Asim al-Ghatafani narrated from him.

They said in the biography of Hunayy: He was a *mawla* of Umar ibn al-Khattab, and he was Umar's governor over the protected lands (*hima*). He narrated from his master Umar ibn al-Khattab, Amr ibn al-'As, Mu'awiya ibn Abi Sufyan - and he witnessed Siffin with him [!] - and from Abu Bakr al-Siddiq. His son Umayr ibn Hunayy and Abu Ja'far Muhammad ibn Ali ibn al-Husayn narrated from him. It is said that the one who narrates from Amr ibn al-'As and from whom Abu Ja'far narrates is another man, a *mawla* of Amr ibn al-'As, but God knows best. He is mentioned in Sahih al-Bukhari in the hadith of Zayd ibn Aslam from his father that Umar appointed a *mawla* of his called Hunayy over the protected lands… the hadith.[665]

Yes, this is Umar's servant who witnessed Siffin with the rebellious group! And look at his saying: "Abu Ja'far Muhammad ibn Ali ibn al-Husayn narrated from him," meaning Imam al-Baqir (a.s.), as if the Imam (a.s.) needs to narrate from outsiders! And how can the Imam accept narration from someone who attended Siffin with the enemies of Ali (a.s.)?! The report in Ibn Sa'd's *Tabaqat* is as

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665 - Tahdhib al-Kamal, vol. 30 p. 319 no. 6608.

follows: Khalid ibn Makhlad informed us, he said: Sulayman ibn Bilal narrated to me, he said: Ja'far ibn Muhammad narrated to me, he said: I heard a man from the Ansar narrating to my father from Hunayy, the servant of Umar ibn al-Khattab, he said: I was first with Mu'awiya against Ali. Mu'awiya's companions used to say: "By God, we will never kill Ammar. If we kill him, then we are as they say." When it was the day of Siffin, I went to look among the slain, and there was Ammar ibn Yasir killed. Hunayy said: I came to Amr ibn al-'As while he was on his bed and said: "Abu Abd Allah." He said: "What do you want?" I said: "Look, I want to speak to you." He stood up and came to me. I said: "'Ammar ibn Yasir, what have you heard about him?" He said: "The Messenger of God (s.a.w.) said: The rebellious group will kill him.'" I said: "There he is, by God, killed." He said: "This is false!" I said: "I saw him with my own eyes, killed." He said: "Then go and show him to me." I went with him and made him stand over him. When he saw him, his color changed, then he turned away and said: "The one who brought him out is the one who killed him."[666]

You see him saying: "I heard a man from the Ansar narrating to my father from Hunayy." The narrator is a

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666 - Al-Tabaqat al-Kubra vol. 3 p. 253.

man from the Ansar, not Hunayy, and the listener is Abu Ja'far Muhammad al-Baqir (a.s.). The subject of the hadith is a story that occurred between Amr ibn al-'As and Hunayy regarding the killing of Ammar ibn Yasir (r.a.). This is not something about which it is said "he narrated from him," because they only say that regarding what pertains to the hadith of the Prophet (s.a.w.). There is no other report in the hadith books that brings together Abu Ja'far (a.s.) and Hunayy in a single chain of narration.

It is narrated from Ibn Sirin, he said: When Umar appointed a man, he would write in his pact: "Listen to him and obey as long as he is just among you." He said: When he appointed Hudhayfa, he wrote in his pact that they should listen to him, obey him, and give him whatever he asked of them.[667]

Why was this stipulation necessary? Surely they are all just, and they are all like stars - whichever of them you follow, you will be guided!

Ibn Taymiyya said: As for other mosques, there is a dispute among the scholars regarding the permissibility of changing them for the sake of interest and making them non-mosques, as Umar ibn al-Khattab did with the mosque

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667 - Musannaf Ibn Abi Shayba vol. 6 p. 544 no. 33716, and *History of Damascus* vol. 12 p. 286.

of Kufa when he changed it and made the mosque in another place, and the first became shops for date sellers.[668]

Ibn Taymiyya justified the appointment of the immoral by the action of Umar, saying: Unless it is possible to combine the two matters, then the complete obligation is done, as Umar ibn al-Khattab used to employ those who had immorality due to the preponderance of interest in his work, then he would remove their immorality with his strength and justice[669] .

This is despite the fact that God Almighty says: "Or should We treat the pious like the wicked?", and He says: "Indeed, the righteous will be in bliss and indeed, the wicked will be in Hellfire", and He says: "Is one who was a believer like one who was defiantly disobedient? They are not equal". However, Umar ibn al-Khattab did not hesitate to appoint whoever pleased him, even if he was immoral, despite the fact that he himself says: "Whoever employs an immoral person while knowing that he is immoral is like him."[670] . He also said: "Only the immoral employ the immoral."[671] And from Ibn Umar: "Only the treacherous appoint the treacherous."[672] ! I am amazed at Ibn Taymiyya saying: "He

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668 - *Majmu' al-Fatawa*, Ibn Taymiyyah vol. 27 p. 54.
669 - *Majmu' al-Fatawa*, Ibn Taymiyyah, vol. 35 p. 31.
670 - *Kanz al-'Ummal* vol. 5 p. 303 and *Akhbar al-Qudat* vol. 3 p. 209.
671 - *Akhbar al-Qudat*, vol. 1 p. 69.
672 - *Akhbar al-Qudat*, vol. 1 p. 69.

removes immorality"! How can the immoral remove immorality?! God knows best.

Reports say: Umar ibn al-Khattab used to order the people after Hajj to go to their countries so that they would not cause hardship for the people of Mecca[673] .

But the Messenger of God (s.a.w.) did not order that. If this was an *ijtihad* (independent reasoning) from Umar, then God Almighty will not hold people accountable according to the *ijtihad* of Umar, because He, glory be to Him, says: "And whatever the Messenger has given you - take; and what he has forbidden you - refrain from". As for citing His saying: "O you who have believed, obey God and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to God and the Messenger, if you should believe in God and the Last Day. That is the best [way] and best in result"[674] , it requires proving that the ruler is the one in authority, whether brought by the Saqifa, the tank, or the military coup. If so, it would become obligatory upon the Muslims to obey modern-day dictators as well!

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673 - *Daqa'iq al-Tafsir*, Ibn Taymiyyah, vol. 2 p. 48.
674 - Al-Nisa': 59.

Ibn Sa'd reported from al-Hasan that Umar said: "The easiest thing by which I can reform a people is to replace one commander with another."[675]

Ibn Abi al-Hadid said: Muhammad ibn Maslama ibn Maslama ibn Khalid ibn Adi ibn Majda'a ibn Haditha ibn al-Khazraj ibn Amr ibn Malik ibn al-Aws al-Ansari al-Awsi al-Harithi, who died in 43 AH in Medina, was one of the supporters of Umar ibn al-Khattab and one of his close associates. He refrained from going out with Imam Ali (a.s.), so he did not witness [the battles of] the Camel or Siffin. Umar appointed him over the charities of Juhayna. In Umar's view, he was counted upon for uncovering difficult matters in the lands. He was his messenger in investigating Sa'd ibn Abi Waqqas when he built the palace in Kufa.[676]

Ibn Abi al-Hadid also mentioned that Sa'd ibn Ibrahim narrated "that Abd al-Rahman ibn Awf was with Umar that day, and that Muhammad ibn Maslama was with them, and that he was the one who broke al-Zubayr's sword."[677] It can be understood from this that Muhammad ibn Maslama was the general director of the intelligence apparatus during the era of Umar ibn al-Khattab.

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675 - Tarikh al-Khulafa, vol. 1 p. 116.
676 - Sharh Nahj al-Balagha, Ibn Abi al-Hadid, vol. 6 p. 48.
677 - Sharh Nahj al-Balagha, Ibn Abi al-Hadid, vol. 6 p. 48.

It was narrated from Tamim ibn Salama that he said: "'Umar ibn al-Khattab returned from a journey, so Abu Ubayda ibn al-Jarrah kissed his hand. Then they secluded themselves, conversing until they both wept."[678]

What was the conversation that made the two men weep, and why did it make them weep and not others?!

It was narrated from Abu Bakra ibn Abi Musa that Abu Musa came to Umar ibn al-Khattab after the night prayer. Umar ibn al-Khattab said to him: "What brought you?" He said: "I came to converse with you." He said: "At this hour?" He said: "It is jurisprudence (*fiqh*)!" So Umar sat down and they conversed for a long night. I think he said: Then Abu Musa said: "The prayer, O Commander of the Faithful!" He said: "We are already in prayer."[679]

Regarding the public treasury:

Malik ibn Aws ibn Al-Hadathan narrated: Umar used to swear three oaths, saying: "By God, no one has more right to this wealth than anyone else, and I do not have more right to it than anyone else. By God, there is no Muslim except that he has a share in this wealth, except for a slave owned by someone. But we are according to our ranks from the Book of God Almighty and our division from the

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678 - Al-Jami' fi al-Hadith, vol. 1 p. 259 no. 173.
679 *- Musannaf Ibn Abi Shayba*, vol. 2 p. 79 no. 6693.

Messenger of God (s.a.w.). A man and his affliction in Islam, a man and his precedence in Islam, a man and his wealth in Islam, and a man and his need. By God, if I remain for them, the shepherd in the mountain of Sanaa will surely receive his share of this wealth while he is grazing in his place[680].

This division contradicts the way of the Prophet (s.a.w.). It is as if Umar does not know what he is saying when he explicitly states "By God, no one has more right to this wealth than anyone else", then says after that "But we are according to our ranks from the Book of God Almighty and our division from the Messenger of God (s.a.w.). A man and his affliction in Islam…" These ranks he speaks of are related to the Hereafter, not to this world. If they were related to this world, the Messenger of God (s.a.w.) would have been the first to act upon that, but he did not. Rather, he treated people on the basis of justice. As for reward and recompense, that is another matter.

On the other hand, the end of this statement by Umar indicates that Umar intended to change his financial policy if he remained, but he did not remain, so he did not change. Perhaps this statement is what hastened his killing, regardless of what they attributed to Abu Lu'lu'a.

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680 - *Musnad Ahmad ibn Hanbal* vol. p. 42 no. 292.

Najda sent to Ibn Abbas asking him about the share of the relatives (*dhu al-qurba*), to whom do you see it belongs? He said: It is for us, the relatives of the Messenger of God (s.a.w.). The Messenger of God (s.a.w.) divided it for them. Umar had offered us something from it that we saw was less than our right, so we returned it to him and refused to accept it. What he offered them was to support their marriages, pay off their debts, and give to their poor, but he refused to give them more than that[681].

Zaid ibn Thabit said: Umar used to appoint me over Medina. By God, he never returned from an absence except that he would give me a garden of palm trees[682].

Due to Umar's conduct regarding wealth, some people were mired in poverty while others reveled in affluence to the point of insolence. Umar said to al-Hutay'a [after releasing him from prison]: "Woe to you, O Jarwal! Why did you satirize the Muslims?" He replied: "Because of qualities that encompassed me. One of them is that it is just an ant crawling on my tongue. Another is that it is the livelihood of my dependents after me. And a third is that al-Zibriqan is wealthy among my people and he knew of my straitened circumstances and my many dependents, yet

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681 - *Musnad Ahmad ibn Hanbal*, vol. p. 320.
682 - *Kanz al-'Ummal*, vol. 4, p. 243, under no. 11677.

he did not show compassion to me and forced me to beg. When I asked him, he deprived me, O Commander of the Faithful. Asking is the price for every gift. I used to see him rolling in the wealth of God and His Messenger while I was writhing in poverty and destitution. I used to see him belching like a camel while I was picking up crumbs of barley bread in my saddlebag with my dependents. O Commander of the Faithful, whoever is incapable of sustenance is even more incapable of silence." Umar's eyes welled up with tears and he said: "How many dependents do you have as your capital?" He enumerated them to him, so he ordered food, clothing and expenses sufficient for them for a year. He said to him: "If you are in need, then come back to us and you will have the same from us." So Jarwal said: "May God reward you."[683]

Al-Zibriqan, whom al-Hutay'a described with bad qualities, was one of the Companions, meaning from the first golden generation, the best of generations!

In the *Musannaf* of Ibn Abi Shayba: He (Umar) said: "O Utba, we slaughter a camel every day. As for its fat and choice parts, they are for whoever is present from the

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683 - *Kanz al-'Ummal*, vol. 3, p. 339.

horizons of the Muslims. As for its neck, it is for the family of Umar."[684]

The family of Umar ate a camel's neck from the public treasury every day! Were all the Muslims eating a camel's neck daily like the family of al-Khattab?

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684 - *Musannaf Ibn Abi Shayba*, vol. 6, p. 460.

Chapter 7: Umar's conduct with others

How was Umar's conduct with the Companions and the Successors?

This is a question that is answered by the Caliph after him, Uthman ibn Affan, who said one day: "Ibn al-Khattab has trampled you with his foot, struck you with his hand, and suppressed you with his tongue, so you submitted to him in what you liked and disliked."[685] Accordingly, if the Messenger of God (s.a.w.) was keen on the believers, compassionate and merciful to them, then Umar ibn al-Khattab was harsh and violent with them to the extent that Uthman testifies that he trampled them with his foot, and this is a serious claim, because it is not permissible for anyone to trample with his foot people whose chests have embraced the message of "There is no god but God." History does not mention that Umar trampled the disbelievers on the battlefields, and this must be discussed. Islam was never the religion of Quraysh, but rather it is the religion of God Almighty by which He wants to save humanity from misguidance, and people in it are according to their faith and deeds. Complete faith is in obeying the

685 -*Tarikh al-Tabari*, vol. 3, p. 377; *al-Kamil fi al-Tarikh*, vol. 2, p. 8; *al-Muntazam*, vol. 2, p. 80; *Tarikh al-Rusul wa al-Muluk*, vol. 2, p. 469; *al-Bidayah wa al-Nihayah*, vol. 7, p. 189; *Nihayat al-Irab fi Funun al-Adab*, vol. 5, p. 311.

Prophet (s.a.w.) without any restriction or condition, and good deeds have many paths and branches, and among the highest and greatest of them in the sight of God Almighty is *jihad* in the way of God. And so that no one doubts this, God Almighty informed His servants that He loves those who fight in His way and prefers them over others. The Almighty said: "Indeed, God loves those who fight in His cause in a row as though they are a [single] structure joined firmly."[686] And the Almighty said: "Not equal are those believers remaining [at home] - other than the disabled - and those who strive in the cause of God with their wealth and their lives. God has preferred those who strive through their wealth and their lives over those who remain [behind], by degrees. And to both God has promised the best [reward]. But God has preferred those who strive over those who remain [behind] with a great reward."[687]

One of the qualities of the believers whom God Almighty loves and who love Him is that they are humble towards the believers: "O you who have believed, whoever of you should revert from his religion - God will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against

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686 - The Holy Quran 61:4.
687 - The Holy Quran4:95.

the disbelievers; they strive in the cause of God and do not fear the blame of a critic. That is the favor of God; He bestows it upon whom He wills. And God is all-Encompassing and Knowing."[688] So where does Umar stand in relation to this when he would trample the believers with his foot because he was a ruler, while he would flee from the polytheists in battle with the speed of a mountain goat? The one who tramples the believers with his foot and flees from the polytheists with both his feet is the complete opposite of what God Almighty says: "humble toward the believers, powerful against the disbelievers".

Umar said to Suhayb: "You are a man if it were not for three qualities." He said: "And what are they?" He said: "You adopted a *kunya* (agnomen) while you have no child, you claimed affiliation to the Arabs while you are a man from the Romans, and you are extravagant in food." He said: "O Commander of the Believers, as for your saying I adopted a *kunya* while I have no child, the Messenger of God (s.a.w.) gave me the *kunya* Abu Yahya. As for your saying you claimed affiliation to the Arabs while you are a man from the Romans', I am a man from Nimr ibn Qasit. I was taken captive from Mosul after I was a boy who knew his family

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688 -The Holy Quran 5:54.

and lineage. As for your saying you are extravagant in food', I heard the Messenger of God (s.a.w.) say: The best of you are those who feed others.'" This is a *hadith* with a sound chain of transmission, although they (al-Bukhari and Muslim) did not include it.[689]

Umar does not mean that Suhayb eats a lot, otherwise he would have mentioned gluttony. Rather, he means that he feeds others a lot, and that is why he responded to him with the *hadith* he heard from the Prophet (s.a.w.). This is not the first time, for he had a similar incident with Qays ibn Sa'd ibn Ubada.

It is narrated from al-Awza'i that it reached him that whenever Umar ibn al-Khattab would meet Ikrima ibn Abi Jahl, he would curse Abu Jahl. So Ikrima came to the Messenger of God (a.s.) and mentioned that to him. The Messenger of God (a.s.) said: "Do not curse the deceased, for it hurts the living."[690]

Ikrima could have cursed al-Khattab, for al-Khattab also died upon polytheism, and "whoever has assaulted you, then assault him in the same way that he has assaulted you". But "every vessel exudes what is in it."

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689 - *Al-Mustadrak*, al-Hakim al-Naysaburi, vol. 4, p. 278.
690 - *Al-Jami' fi al-Hadith*, vol. 2, p. 481, under no. 365.

Makhul al-Dimashqi narrated: Awf ibn Malik al-Ashja'i entered upon Umar ibn al-Khattab while wearing a gold ring. Umar struck his hand and said, "Throw this away!" So he threw it away. Then Umar said, "It seems we have hurt you and destroyed your ring." The next day he came wearing an iron ring, so Umar said, "You have replaced it with the ornament of the people of the Fire." So he threw it away. Then the next day he came wearing a silver ring, and Umar remained silent about it.[691]

Nafi' narrated: News reached Umar ibn al-Khattab that some people were going to the tree under which the pledge of allegiance was given. So he ordered for it to be cut down.[692]

This means that there was disagreement between Umar and many of the Companions on issues related to creed, including seeking blessings (*tabarruk*)!

Iyas ibn Daghfal narrated: Al-Hasan was asked about a woman who vowed that if her husband was released from prison, she would pray two *rak'ahs* in every mosque in Basra where congregational prayer is held. Al-Hasan said she should pray in the mosque of her people, for she cannot

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691 - *Al-Jami' fi al-Hadith*, vol. 2, p. 690, under no. 594.
692 - *Musannaf Ibn Abi Shayba*, vol. 2, p. 150, under no. 7545.

bear that. If Umar ibn al-Khattab had come across her, he would have struck her head.[693]

How strong and capable he was in hitting women, and how easy it was for him to hit them!

Muhammad ibn al-Sa'ib narrated from his father: I saw Umar ibn al-Khattab see a man leading his wife on a camel to throw the pebbles (of *jamrah*). He struck her with a whip in disapproval of her riding.[694]

Even one in the state of *ihram* in the sacred month in the sacred land is not safe from Umar's whip. And look at that etiquette - he hits the woman in front of her husband and hits the man in front of his wife, violating the sanctity of them both while they are performing a ritual of Hajj!

It is narrated from Hilal ibn Umayya that Umar appointed Iyad ibn Ghanam over Syria. It reached him that he had taken a bathhouse and appointed deputies. So he wrote to him to come to him, and he came. He kept him waiting for three days, then permitted him to enter. He called for a woolen cloak and said, "Wear this," and gave him a shepherd's staff and three hundred sheep, and said, "Call them!" So he called them. When he had gone a short distance, he said, "Come back." So he came back, running

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693 - *Musannaf Ibn Abi Shayba*, vol. 2, p. 157, under no. 7618.
694 - *Musannaf Ibn Abi Shayba*, vol. 3, p. 232, under no. 13744.

until he reached him. He said, "Do such-and-such with them, go." So he went until he was at a distance, then he called out, "O Iyad, come back." He kept sending him back until he perspired in his cloak. He said, "Bring them to me on such-and-such a day." So he brought them on that day. Umar went out to him and said, "Water them." So he drew water until he filled the trough and gave them to drink. Then he said, "Call them, and when it is such-and-such a day, bring them." He kept putting him to work until two months had passed.

Iyad secretly went to Umar's wife, and there was a kinship between him and her. He said, "Ask the Commander of the Believers what he found against me." When he entered upon her, she said, "O Commander of the Believers, what did you find against Iyad?" He said, "O enemy of God, what is it to you and him? Since when do you interfere between me and the Muslims? You are just a plaything to be played with and then left." Iyad sent to her, "What did you do?" She said, "I wish I had never known you. He did not cease rebuking me until I wished the earth would split open and I could enter it."

He remained for whatever period God willed, then he secretly went to Uthman and said, "Ask him what he found against me." Uthman said, "O Commander of the

Believers, what did you find against Iyad?" Umar said, "Iyad has come to you." Uthman said, "He is an elder from the elders of Quraysh." So Umar left him for two or three months after that. Then he summoned him and said, "Well now! You took deputies and you took a bathhouse. Will you do it again?" He said, "No." Umar said, "Return to your post."[695]

Amir reported that when Ja'far returned from the land of Abyssinia, Umar ibn al-Khattab met Asma' bint Umays and said to her, "We preceded you in migration and we are better than you!" She replied, "I will not respond until I go to the Messenger of God (s.a.w.)." She went to him and said, "O Messenger of God, I met Umar and he claimed that he is better than us, and that they preceded us in migration." The Prophet of God (s.a.w.) said, "Rather, you migrated twice." Isma'il said that Sa'id ibn Abi Barda narrated to me saying that she said to Umar that day, "It is not like that. We were driven out to a land of hatred and distance while you were with the Messenger of God (s.a.w.) who admonished your ignorant ones and fed your hungry ones."[696]

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695 *-Tarikh al-Madina*, 3,818.
696 *- Musannaf Ibn Abi Shayba*, vol. 6, p. 380, under no. 32198.

The Messenger of God (s.a.w.) says to Asma' bint Umays, "Rather, you…" in response to her question which included her saying about Umar, "He claimed that he is better than us." So the meaning of the statement is, "You and those with you from the emigrants to Abyssinia are better than Umar…" The Messenger of God (s.a.w.) does not speak from desire. But the culture of glorifying those who ruled rejects the words of the Messenger of God (s.a.w.) and makes Umar, who fled from battles multiple times, better than those upon whom Umar sends blessings in his prayer when he says, "O God, send blessings upon Muhammad and the family of Muhammad"! So where is the place of the culture of the throne in the grammar of Islam?!

The story in al-Nasa'i is as follows:

Abu Musa reported: Asma' bint Umays entered upon Hafsa, the wife of the Prophet (s.a.w.), as a visitor. She had emigrated to Abyssinia among those who emigrated there. Umar entered upon Hafsa while Asma' was with her. When Umar saw Asma', he said: "Who is this?" She said: "Asma' bint Umays." Umar said: "Is this the Abyssinian, the seafarer?" Asma' said:"Yes." Umar said: "We preceded you in emigration, so we have more right to the Messenger of God (s.a.w.) than you!" She got angry and said: "No, by

God! You were with the Messenger of God (s.a.w.) who fed your hungry and admonished your ignorant, while we were in the land of the hostile enemy in Abyssinia, and that was for the sake of God and His Messenger (s.a.w.). By God, I will not eat any food or drink anything until I mention what you said to the Messenger of God (s.a.w.). We were being harmed and feared, so I will mention that to the Messenger of God (s.a.w.). By God, I will not lie or add to that." When the Prophet (s.a.w.) came, she said: "O Prophet of God, Umar said such-and-such." The Messenger of God (s.a.w.) said: "What did you say?" She said: "I said such-and-such." The Messenger of God (s.a.w.) said: "He is not more entitled to me than you. He and his companions have one emigration, but you, the people of the ship, have two emigrations." She said: "I saw Abu Musa and the companions of the ship coming to me in groups, asking about this hadith. There was nothing in the world more joyful or greater to them than what the Messenger of God (s.a.w.) said to them." Abu Burda said: Asma' said:"I saw Abu Musa asking me to repeat this hadith to him."[697]

Although the Prophet (s.a.w.) said it, Abu Musa would not dare to say it to Umar. He could only ask Asma' bint

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697 - *Sunan al-Nasa'i al-Kubra*, vol. 5, p. 103, under no. 8389.

Umays to repeat the hadith. Moreover, the Prophet (s.a.w.) said to Asma': "'Umar is not more entitled to me than you." This statement deserves contemplation, as it comes from one who does not speak from desire. Umar is not more entitled to the Messenger of God (s.a.w.) than those who emigrated to Abyssinia.

Salama ibn Kuhayl reported from Habba al-'Urani that Umar ibn al-Khattab said: "O people of Kufa, you are the head and skull of the Arabs. You are my arrow that I shoot if something comes to me from here and there. I have sent Abdullah ibn Mas'ud to you and chosen him for you, preferring you with him over myself."[698]

Despite that, it is said about him "a chamber pot filled with knowledge," and the meaning of *kanīf* (chamber pot) in the language of the Arabs is well-known.

Reports say: Umar ibn al-Khattab acted and achieved great conquests, and wealth came to him. So he said: "Indeed, Abu Bakr had an opinion on this matter and I have a different opinion. I will not make those who fought against the Messenger of God (s.a.w.) equal to those who fought with him." So he allocated five thousand each for the Emigrants (*muhajirin*) and the Helpers (*ansar*) who witnessed [the Battle of] Badr. And he allocated four

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698 **-** *Musannaf Ibn Abi Shayba*, vol. 6, p. 408, under no. 32445.

thousand each for those whose Islam was like the Islam of the people of Badr but did not witness Badr. And he allocated twelve thousand each for the wives of the Prophet (s.a.w.) except for Safiyya and Juwayriyya, allocating six thousand each for them. But they refused to accept it.

So he said to them: "I only allocated for them due to the migration (*hijra*)." They said: "You only allocated for them due to their status with the Messenger of God (s.a.w.), and we have the same." Umar acknowledged that and allocated twelve thousand each for them. And he allocated twelve thousand for al-'Abbas. And he allocated four thousand for Usama ibn Zayd. And he allocated three thousand for Abdullah ibn Umar. So he ['Abdullah] said: "O father, why did you give him a thousand more than me? His father did not have virtue that my father did not have, and he does not have what I do not have."

So he ['Umar] said: "Indeed, the father of Usama was more beloved to the Messenger of God (s.a.w.) than your father, and Usama was more beloved to the Messenger of God (s.a.w.) than you!" And he allocated five thousand each for Hasan and Husayn, joining them with their father due to their status with the Messenger of God (s.a.w.). And he allocated two thousand each for the sons of the Emigrants and Helpers.

Umar ibn Abi Salama passed by him, so he said: "Increase it by a thousand for him." Muhammad ibn Abdullah ibn Jahsh said to him: "His father did not have what our fathers did not have, and he does not have what we do not have!" So he ['Umar] said: "I allocated two thousand for him due to his father Abu Salama, and I increased it by a thousand due to his mother Umm Salama. If you have a mother like his mother, I will increase it by a thousand for you."

And he allocated eight hundred each for the people of Mecca and the people. Talha ibn Ubaydullah came to him with his brother Uthman, so he allocated eight hundred for him. Al-Nadr ibn Anas passed by Umar, so Umar said: "Allocate two thousand for him." Talha said: "I brought you someone similar to him, but you allocated eight hundred dirhams for him, while you allocated two thousand for this one." He (Umar) replied: "This one's father met me on the day of Uhud and asked me, What happened to the Messenger of God (s.a.w.)?' I said, I think he has been killed.' So he drew his sword, broke its sheath and said, If the Messenger of God (s.a.w.) has been killed, then indeed God is alive and does not die.' He fought until he was killed, while this one was herding sheep in such-and-such a place."[699]

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699 - *Musannaf Ibn Abi Shayba*, vol. 6, p. 453.

This one was herding sheep on the day of Uhud, and what did Umar do?! Did he not flee to save his skin and leave the Messenger of God (s.a.w.) exposed to the enemies to be killed? For a person to herd sheep is more excusable before God than to deliver the Messenger of God (s.a.w.) to the enemies and flee like slaves. Then he says, "I will not make those who fought against the Messenger of God (s.a.w.) equal to those who fought with him"! If he is truthful in what he says, then why does he appoint those who fought against the Messenger of God (s.a.w.), like Amr ibn al-As and Muawiya, over those who fought with him, like Abu Ayyub and al-Miqdad, when giving is far less than appointing?!

Ibn Taymiyyah said: Likewise, when Umar ibn al-Khattab said to Abu Bakr as-Siddiq, "O successor of the Messenger of God, win over the people," he took him by the beard and said, "O son of al-Khattab! Were you a tyrant in the time of ignorance and a coward in Islam? On what basis should I win them over? On fabricated talk or on contrived poetry?!"[700]

Ibn Sa'd narrated from al-Waqidi with his chain to Tha'labah ibn Abi Malik, who said: Al-Hakam ibn Abi al-As died during the caliphate of Uthman, so a tent was set

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700 - *Majmu' al-Fatawa*, vol. 2, p. 42.

up over his grave on a summer day. The people talked about that, so Uthman said, "A tent was set up for Zaynab bint Jahsh during the time of Umar, so did you see anyone criticizing that?"[701]

Ibn Taymiyyah said: They said to Umar ibn al-Khattab regarding the people of consultation, "Appoint so-and-so and so-and-so." So he started mentioning something about each one of the six, who were the best of the nation, that he made a preventive factor for him in designating him.[702]

Yes, because there was no flaw in Umar himself that would have prevented him from being appointed on the day Abu Bakr appointed him. Rather, he was pure and purified! Then what is the impediment in Ali (a.s.)? They claimed that he had a sense of humor, because his face was cheerful as per the description of the Messenger of God (s.a.w.) of the believer in his saying "The believer's cheerfulness is in his face", and his face was not frowning and gloomy to give the impression of seriousness, so that when things got serious his concern was to flee!

Ibn Taymiyyah said: And Umar ibn al-Khattab ordered that a man who preferred him over Abu Bakr be lashed for that[703].

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701 - *Al-Isaba fi Tamyiz al-Sahaba*, Ibn Hajar, vol. 2, p. 105.
702 - *Majmu' al-Fatawa*, Ibn Taymiyya, vol. 28, p. 231.
703 - *Majmu' al-Fatawa*, Ibn Taymiyya, vol. 28, p. 474.

Based on this, some intellectuals of our time who preferred Umar over Abu Bakr and stated that on satellite channels should be lashed.

Abu Musa al-Ash'ari entered upon Umar ibn al-Khattab and presented to him the account of Iraq, which impressed him. He said: Call your scribe to read it to me. He said: He does not enter the mosque! He said: And why? He said: Because he is a Christian. So Umar hit him with a whip, and if it had struck him it would have hurt him[704].

Ibn Taymiyyah said: Sa'd ibn Abi Waqqas had built a palace for himself in Kufa and said, "Keep the people away from me." So Umar ibn al-Khattab sent Muhammad ibn Maslamah to him and ordered him to burn it down. So he bought a bundle of firewood from a Nabataean and stipulated that he carry it to his palace, and he burned it down[705]!

Ibn Taymiyyah said: Umar ibn al-Khattab struck Ubayy ibn Ka'b with a whip when he saw people walking behind him. He said: What is this, O Commander of the Faithful? He said: This is humiliation for the follower and a trial for the followed[706].

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704 - *Majmu' al-Fatawa*, Ibn Taymiyya, vol. 28, p. 643.
705 - *Majmu' al-Fatawa*, Ibn Taymiyya, vol. 35, p. 40.
706 - *Minhaj al-Sunna al-Nabawiyya*, vol. 6, p. 256.

If God Almighty raises in degrees those who believe and those who have been given knowledge, then Umar ibn al-Khattab sees no problem in striking the scholars with a whip in full view of the people, and all of that in the name of Islam!

Abu Sa'id, the freed slave of the Ansar, narrated: Umar would not leave anyone staying up late after Isha', saying: Go back, perhaps God will grant you prayer or night vigil. He came to us while I was sitting with Ibn Mas'ud, Ubayy ibn Ka'b and Abu Dharr. He said: What makes you sit? We said: We wanted to remember God. So he sat with them[707].

Abd Allah ibn Ka'b ibn Malik al-Ansari reported that an army of the Ansar were in the land of Persia with their commander, and Umar used to rotate the armies every year, but he was preoccupied and did not relieve them. When the term passed, the people of that frontier post returned, and it was difficult for them as they were companions of the Messenger of God (s.a.w.). They said: "O Umar, you neglected us and abandoned what the Messenger of God (s.a.w.) had commanded regarding rotating some of the warriors with others."[708]

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707 - *Al-Thamar al-Mustatab*, vol. 1, p. 76.
708 - *Sahih Abi Dawud*, vol. 2, p. 571 * (authentic chain of narration).

Reports say: Umar dismissed Khalid from the governorship of Homs in the year 17 AH, and he stood him before the people, tied his turban, removed his cap from his head and said: "Inform me, where did you get this wealth from?" That was because he had given al-Ash'ath ibn Qays ten thousand dirhams. He said: "From the spoils of war and shares?" He ('Umar) said: "No, by God, you will not work for me after today." And he took half his wealth and wrote to the cities about his dismissal. He said: "The people have been infatuated with him, so I feared they would rely on him, and I wanted them to know that it is God who is the Doer."[709]

Regarding this issue, some of Khalid's relatives[710] accused Umar ibn al-Khattab of envy.

Umar said [to the members of the consultative council]: "Shall I not inform you about yourselves?" They said: "Speak, for if we asked you to excuse us, you would not excuse us." So he said: "As for you, O Zubayr, you are ill-tempered when pleased and an unbeliever when angry - one day a human and one day a devil. Perhaps if it (leadership) came to you, you would spend your day rolling in the dust for a *mudd* of barley! Do you see if it came

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709 - *Sharh Nahj al-Balagha*, Ibn Abi al-Hadid, vol. 1, p. 180.
710 - He is Abu Amr ibn Hafs ibn al-Mughira.

to you - I wonder who would be there for the people on the day you are a devil, and who would be there on the day you are angry! God would not unite the affair of this *ummah* for you while you have this attribute." Then he turned to Talha, for whom he had hatred since the day he said what he said to Abu Bakr about Umar on the day of his death. He said to him: "Shall I speak or remain silent?" He said: "Speak, for you will not say anything good!" He said: "I have known you since your finger was injured on the day of Uhud, moaning about what happened to you. The Messenger of God (s.a.w.) died while displeased with you due to the words you said on the day the verse of the veil was revealed. Ibn Abi al-Hadid says - Our sheikh Abu Uthman al-Jahiz said:

The mentioned statement is that when the verse of *hijab* was revealed, Talha said in the presence of those who reported it to the Messenger of God (s.a.w.): "What is the meaning of their *hijab* today, when he will die tomorrow and we will marry them!" Abu Uthman also said: If someone had said to Umar: "You said that the Messenger of God (s.a.w.) died while being pleased with the six, so how can you now say to Talha that he (s.a.w.) died while being displeased with you for the statement you made", he would have thrown his arrows at him! But who would

have dared to say to Umar even less than this, let alone this! He said: Then he turned to Sa'd ibn Abi Waqqas and said: "You are just the owner of a bow from these bows, with which you fight, and the owner of a hunt, a bow and arrows. What do Zuhra and the caliphate and people's affairs have to do with you!" Then he turned to Abd al-Rahman ibn Awf and said: "As for you, O Abd al-Rahman, if half of the faith of the Muslims was weighed against your faith, your faith would outweigh it. But this matter is not suitable for one who has weakness like your weakness. What do Zuhra and this matter have to do with each other!" Then he turned to Ali (a.s.) and said: "By God, if it were not for a jest in you! By God, if you were to govern them, you would carry them upon the clear truth and the white path." Then he turned to Uthman and said: "Come to you! It is as if I see Quraysh has entrusted you with this matter due to its love for you[711], so you carried Banu Umayya and Banu Abi Mu'ayt upon the necks of the people, and you favored them with the *fay'*. Then a group of the wolves of the Arabs marched to you and slaughtered you on your bed. By God, if they do so, you will do it, and if you do it, they will do it." Then he took him by his

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711 - Because of their love for him, not due to piety, jihad, knowledge or truthfulness. These are the standards of Quraysh. The Quraysh who did not love the Messenger of God (s.a.w.) loved Uthman!

forelock and said: "If that happens, then remember my words, for it will happen." Our sheikh Abu Uthman mentioned this entire report in the book "al-Sufyaniyya" and it was mentioned by a group of others in the chapter on Umar's insight[712].

Ibn Abi al-Hadid said: Abu Uthman mentioned in this book following the narration of this report, he said: Ma'mar ibn Sulayman al-Taymi narrated from his father, from Sa'id ibn al-Musayyab, from Ibn Abbas, who said: I heard Umar ibn al-Khattab say to the people of the consultation (*shura*): "If you cooperate, support each other, and advise each other sincerely, you and your children will enjoy it. But if you envy each other, hold back, turn your backs on each other, and hate each other, then Mu'awiya ibn Abi Sufyan will overcome you in this matter." At that time, Mu'awiya was the governor of Syria.[713]

I ('Abd al-Rahman) say: Abd al-Rahman ibn Awf was married to Umayyad women, one of whom was Umm Kulthum bint Uqba ibn Abi Mu'ayt, the sister of al-Walid ibn Uqba. The mother of Sa'd ibn Abi Waqqas was the sister of Abu Sufyan Sakhr ibn Harb. Talha wanted the caliphate for himself, and Uthman himself was an Umayyad. The

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712 - *Sharh Nahj al-Balagha*, Ibn Abi al-Hadid, vol. 1 p. 185 - 186.
713 - *Sharh Nahj al-Balagha*, Ibn Abi al-Hadid, vol. 1 p. 185 - 187.

Quraysh, who were entrusted with Islam, loved Uthman, so the matter was settled. But there had to be a scenario to pass it through in the manner of elections in the third world. So where was the sincere advice for the Muslims while he opened the door to a *fitna* that remains open to this hour?!

Nashira ibn Sami al-Yazani reported: I heard Umar ibn al-Khattab while he was addressing the people, and he said: "I apologize to you regarding Khalid ibn al-Walid. I had ordered him to withhold this wealth for the weak among the Emigrants (*muhajirun*), but he gave it to the people of might, nobility, and eloquence. So I dismissed him and appointed Abu Ubayda ibn al-Jarrah." Abu Amr ibn Hafs ibn al-Mughira said: "You have dismissed an official appointed by the Messenger of God (s.a.w.), sheathed a sword unsheathed by the Messenger of God (s.a.w.), and lowered a banner raised by the Messenger of God (s.a.w.). You have severed the ties of kinship and envied your cousin!" Umar replied: "You are a close relative, young in age, and angry on behalf of your cousin."[714]

Nasr ibn Asim reported that one night Umar ibn al-Khattab heard a woman wailing in Medina. He went to her, entered, and dispersed the women. He caught the wailing woman

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714 *-Fada'il al-Sahaba*, al-Nasa'i, p. 535.

and began striking her with a whip. Her veil fell off and they said: "Her hair, O Commander of the Faithful!" He said: "Indeed, she has no sanctity."[715]

There are some people for whom beating women is a hobby that is difficult for them to give up, even in old age.

Abu Amr al-Shaybani said: We were with Umar ibn al-Khattab when some food was brought to him. A man from the people withdrew, so he ['Umar] said: "What is with him?" They said: "He is fasting." He said: "What is his fast?" They said: "Perpetually (*al-dahr*)." So he started striking his head with a cane he had with him and saying: "Eat, O time (*dahr*)! Eat, O time!"[716]

First, they have narrated that A'isha was asked: "Do you fast perpetually when the Messenger of God (s.a.w.) prohibited perpetual fasting?" She said: "Yes, I heard the Messenger of God (s.a.w.) prohibiting perpetual fasting, but whoever breaks fast on the day of *Fitr* and the day of *Nahr* has not fasted perpetually."[717] They have also narrated from Amir ibn Jashib that he heard Zar'a ibn Thawb say: I asked Abdullah ibn Umar about perpetual

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715 -*Musannaf Abd al-Razzaq*, vol. 3 p. 557.
716 - *Musannaf Abd al-Razzaq*, vol. 4 p. 298.
717 *-Tahdhib al-Athar* by al-Tabari, vol. 1 p. 491 no. 802, and *al-Majmu'*, vol. 3 p. 388.

fasting and he said: "We used to consider such people among us to be among the foremost."[718]

Al-Nawawi said in his commentary on [Sahih] Muslim: "The scholars have differed regarding it. The *Zahiris* held the view of prohibiting perpetual fasting based on the apparent meanings of these hadiths. Al-Qadi and others said: The majority of scholars held the view of its permissibility if one does not fast on the prohibited days, which are the two Eids and the days of *Tashriq*. The view of al-Shafi'i and his companions is that continuous fasting, if one breaks fast on the two Eids and days of *Tashriq*, has no dislike in it. Rather, it is recommended on condition that it does not cause him harm or neglect a right. If it harms him or neglects a right, then it is disliked. They used as evidence the hadith of Hamza ibn Amr, which al-Bukhari and Muslim have narrated, that he said: O Messenger of God, I fast continuously, so can I fast while traveling?' He said: If you wish, then fast.'" The wording in Muslim's narration is that he (s.a.w.) approved of him fasting continuously, and if it was disliked, he would not have approved of it, especially while traveling. It has been established that Ibn Umar ibn al-Khattab used to fast continuously, and

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718 *-Al-Sunan al-Kubra* by al-Bayhaqi, vol. 4 p. 301. And *Sahih Ibn Khuzayma*, vol. 8 p. 49 no. 1977. And *al-Majmu'* vol. 6 p. 390.

likewise Abu Talha, A'isha and many of the Salaf. I have mentioned a group of them in [my] commentary on *al-Muhadhdhab* in the chapter on voluntary fasting. They responded to the hadith "He who fasts perpetually has not fasted" with [several] answers, one of them being that it is interpreted according to its literal meaning, that he fasts the two Eids and days of *Tashriq* along with it. This is how A'isha responded."[719] This is from one aspect.

On the other hand, no one has the right to force others to break a permissible fast, whether it be Umar ibn al-Khattab or anyone else. In fact, in the story of *Kira' al-Ghamim*, the Messenger of God (s.a.w.) resolved that the Companions should break their fast, but some people remained fasting and he did not compel them to break it nor punish them. He merely sufficed with saying, "Those are the disobedient ones." This is despite the fact that he had more right over the believers than their own selves, while Umar ibn al-Khattab was not like that. He was just one of them, no more. However, he was fond of violating the sanctity of the Companions, striking them in front of people with his whip or a cane he had with him. It is well-known that a man cannot bear to be beaten in front of people, even if the one beating him is his own father. Umar ibn al-Khattab used to

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719 - *Sharh al-Nawawi ala Muslim*, vol. 4 p. 168.

believe that beating people necessitated praising God Almighty. It is narrated from Yahya ibn Abd al-Rahman ibn Hatib from his father, who said: I was with Umar ibn al-Khattab in Dajnan and he said: I used to graze for al-Khattab in this place, and he was harsh and severe. Sometimes I would graze and sometimes I would gather firewood. Now I beat people and there is no one above me except God, the Lord of the worlds.[720]

It is narrated from Yahya ibn Ja'da that during the time of Umar ibn al-Khattab, a woman went out wearing perfume. He smelled her scent, so he beat her with a whip and then said: You go out wearing perfume so men smell your scent, while the hearts of men are in their noses! Go out as spinsters.[721]

It is narrated from Ibrahim, who said: Umar ibn al-Khattab was circling the rows of women when he smelled a pleasant scent from a woman's head. He said: If I knew which one of you it was, I would have done such-and-such. Let one of you wear perfume for her husband. If she goes out, she should wear the rags of her servant girl. He said: I was informed that the woman who had worn the perfume urinated in her clothes out of fear.[722]

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720 **-** *Tarikh Madinat Dimashq*, vol. 44 p. 315.
721 **-** *Musannaf Abd al-Razzaq*, vol. 4 p. 370 under no. 8103.
722 **-** *Musannaf Abd al-Razzaq*, vol. 4 p. 373 under no. 8117.

The Messenger of God (s.a.w.) did not used to circle the rows of women. If only Umar ibn al-Khattab had done in the battlefields what he did here in the rows of women until the woman urinated in her clothes! If only he had made the men urinate on the battlefields instead of making women urinate in the mosque!

Abd al-Razzaq narrated from Ma'mar from Layth that a woman went out adorned with the permission of her husband. Umar ibn al-Khattab was informed about her, so he sought her but could not find her. He then stood up to deliver a sermon and said: "This is the one who went out and this is the one who sent her out. If I had found them, I would have made an example of them." Then he said: "The woman goes out to her father, endangering herself, and to her brother, endangering herself. When she goes out, let her wear her worn-out clothes, and when she returns, let her take her adornment in her house and adorn herself for her husband." Abd al-Razzaq said: "By I would have made an example,' he meant I would have denounced them.' And *al-ma'awiz* means worn-out clothes."[723]

It was narrated from Ata' that while Umar ibn al-Khattab was circumambulating the Ka'ba, he heard two men

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723 - *Musannaf Abd al-Razzaq*, vol. 4 p. 371 under no. 8111.

behind him speaking in a foreign language. He turned to them and said: "Seek a way to [learn] Arabic."[724]

They narrated that a woman, who was pregnant, came to ask him about a matter. Due to her intense fear of him, she miscarried her pregnancy.

His story with Jabala al-Ghassani indicates the extent of his firmness and severity. Jabala had embraced Islam along with those who were with him, and the Muslims rejoiced at that. Jabala attended the pilgrimage season, and while he was circumambulating the House, a man from Fizara stepped on his garment and untied it. Jabala became indignant and rushed to the Fizari man and slapped him. News of this reached Umar, so he summoned the Fizari man and ordered Jabala to allow him to retaliate or to satisfy him, and he pressured him immensely in that regard. Jabala then apostatized and left Islam, and went to Heraclius who welcomed him and bestowed favors upon him. However, Jabala would weep bitterly over what he had lost of the honor of Islam, and he expressed his grief and sorrow, saying:

"The nobles became Christians because of a slap * And there would have been no harm in it if I had been patient"

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724 - *Musannaf Abd al-Razzaq* vol. 5 p. 496 no. 9793.

“Stubbornness and pride enveloped me because of it * And for it I sold the sound eye for the blind one”

“Oh, I wish my mother had not given birth to me, and I wish * I had returned to what Umar said to me”

“I wish I was herding pregnant camels in a desert * And that I was a captive among the Rabi’a or Mudar [tribes]”

Umar wanted to humiliate him so that there would not be two kings in one season. Otherwise, there were many solutions to the issue, but Umar resorted to the difficult solution from the beginning! It is not unlikely that the beaten man wanted to drop the garment completely so that Jabalah would remain naked at the Ka’bah and the Arabs would talk about it. This is a great matter for a king whose fathers inherited the kingdom in the days when al-Khattab used to carry firewood on his shoulder in a robe that did not exceed the back of his knees!

On the authority of Ibrahim al-Nakha’i who said: There was a man in Kufa who sought the books of Daniel and that kind. A letter came from Umar ibn al-Khattab that he should be brought to him. The man said, “I do not know why I was brought.” When he came to Umar, he beat him with a whip and then began to recite to him:] [“Alif Lam Ra. These are the verses of the clear Book” until he reached “the heedless”. He said: I understood what he wanted, so I

said: "O Commander of the Faithful, leave me, for by God, I will not leave with me anything of those books except that I will burn it." He said: Then he left him[725].

But when Umar brought something from the Torah, the Messenger of God (s.a.w.) did not beat him, nor did he recite to him "Alif Lam Ra. These are the verses of the clear Book" until he reached "the heedless", even though it was revealed to him. So Umar punishes others for what he himself does!

Abu Hafs al-'Ukbari narrated on the authority of Ja'dah ibn Hubayrah who said: Umar ibn al-Khattab saw a man praying and he had wrapped his turban around his head. He said: "What is this immoral turban?" Then he approached him, untied a fold of his turban, and tied it under his chin and left[726].

Ibn Kathir said: Whenever Umar ibn al-Khattab met Usama, he would say to him, "Peace be upon you, O Commander."[727]

The Messenger of God (s.a.w.) died while Usama was a commander over Umar. The Messenger of God did not

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725 - *Musannaf Abd al-Razzaq* vol. 6 p. 114, under no. 10166.
726 - *Sharh al-'Umda*, vol. 1 p. 268. And *iqta'a* the turban if he did not place it under his chin (*Asas al-Balagha*, vol. 1 p. 386).
727 - *Al-Bidayah wa al-Nihayah* , vol. 5 p. 312.

change anything of that. So how did Umar become a commander over Usama?

Reports say: Uthman had allowed many of the senior Companions to travel wherever they wanted from the lands, while Umar used to restrict them in that, even in military expeditions. He used to say: "I fear that you may see the world and that its sons may see you."[728]

Al-Sha'bi said: Jarir was with a group in the house of Umar when Umar smelled an odor from one of them. He said: "I command the one responsible for this odor to get up and perform ablution." Jarir said: "Or should we all get up and perform ablution, O Commander of the Believers?" Umar replied: "You were an excellent leader in the pre-Islamic era and you are an excellent leader in Islam."[729]

Abu Abd al-Rahman al-Madani reported: Whenever Umar ibn al-Khattab saw Mu'awiya, he would say: "This is the Chosroes of the Arabs." Al-Mada'ini also related that Umar said this. Amr ibn Yahya ibn Sa'id al-Umawi narrated from his grandfather: Mu'awiya entered upon Umar wearing a green robe, and the Companions looked at it. When Umar saw that, he leapt at him with a whip and began striking him with it. Mu'awiya started saying: "O Commander of

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728 - *Al-Bidayah wa al-Nihayah*, Ibn Kathir, vol. 7 p. 219.
729 - *Al-Bidayah wa al-Nihayah* vol. 8 p. 56.

the Believers, fear God regarding me!" Umar returned to his seat and the people said to him: "Why did you strike him, O Commander of the Believers, when there is no one like him among your people?" He replied: "By God, I saw nothing but good and heard nothing but good. If I had heard otherwise, you would have seen me treat him differently than what you saw. However, I saw him - and he gestured with his hand - so I wanted to bring down from him what had risen up."[730]

With the wives of the Prophet (s.a.w.):

They narrated that Umar ibn al-Khattab sent some wealth to the wives of the Messenger of God (s.a.w.). A'isha asked, "Did Umar send the same amount to all the wives of the Messenger of God?" They said, "No, he sent this amount to the Qurayshi women, and a different amount to the others." She said, "Raise your head, for the Messenger of God used to treat us equally in the distribution of his wealth and himself." The messenger returned and informed him, so he completed it for all of them.[731]

Umar appointed Abd al-Rahman ibn Awf to lead the people in Hajj in the first year of his caliphate, which was the year 13 AH. He led the people in Hajj that year. Then

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730 - *Al-Bidayah wa al-Nihayah*, vol. 8, p. 125.
731 - *Al-Kashshaf*, Al-Zamakhshari, vol. 1, p. 287)

Umar ibn al-Khattab continued to lead the people in Hajj every year throughout his entire caliphate. He led them for ten consecutive years. In the last Hajj he led the people, in the year 23 AH, he took the wives of the Prophet (a.s.) with him. Umar performed umra three times during his caliphate - an umra in Rajab of the year 17 AH and an umra in Rajab of the year 21 AH…[732]

It is narrated from Abd al-Rahman ibn Hatib who said: There was a dispute between Uthman and Talha in the mosque of the Messenger of God. When it reached Umar, he came to them. Uthman had left and Talha remained. He said, "Do you say offensive things that are inappropriate in the mosque of the Messenger of God? You will not escape from me." Talha said, "God, O Commander of the Faithful! By God, I am the oppressed and insulted one." Umm Salama said from her chamber, "By God, Talha is indeed the oppressed and insulted one." Umar refrained, then turned to Umm Salama and said, "What are you saying, O Hinta? Ibn al-Khattab is new to the position. If Talha had insulted him, Talha would have insulted him back, and if Talha had hit him, Talha would have hit him back. But God

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732 -*Al-Tabaqat al-Kubra*, Ibn Sa'd, vol. 3, p. 283.

has given Umar a whip with which he disciplines the people indirectly."[733]

This is the etiquette with the Mothers of the Believers; he addresses one of the wives of the Prophet (s.a.w.), who is in the position of his mother according to the saying of God Almighty "The Prophet is more worthy of the believers than themselves, and his wives are their mothers…", saying to her: "O *hinta*…" which is a very ugly expression in the language of the Arabs. Al-Nawawi said: "*Al-hin* and *al-hina* with the lightening of their *nun* is a metaphor for everything and is most often used as a metaphor for private parts."[734] So in this behavior of his is an insult to one of the wives of the Prophet (s.a.w.). Then he says: "But God made for Umar a whip with which he strikes the people indirectly," and this is not correct, because if God Almighty had legislated the whip, He would have legislated it for the Prophet (s.a.w.), and none of that happened. This whip is

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733 - *Akhbar al-Madina*, Ibn Shabbah al-Numayri, vol. 1, p. 26.

734 - *Sharh al-Nawawi ala Sahih Muslim*, vol. 16, p. 29. Al-Asbahani said in *Dala'il al-Nubuwwa*, vol. 1, p. 149) Al-Hinn: a euphemism for the private parts. In *Khizanat al-Adab*, vol. 4, p. 443, al-Hinn is a euphemism for everything that is shameful to mention, and here it refers to the private parts. Also in *Khizanat al-Adab*, vol. 7, p. 246) Al-Shanawati said in *Hashiyat al-Awdah*: Al-Hinn is used to mean something despicable. In *al-Mu'jam al-Wasit*, vol. 2, p. 998) Al-Hinn: The thing, and a euphemism for something shameful to mention, and a euphemism for a man, as in saying "O Hinn come here", only used in calling out. In *Taj al-'Arus*, vol. 40, p. 316) The author's apparent meaning is that al-Hinn is only used for a woman's private parts, but the correct usage is general, such as in the hadith "I seek refuge in You from the evil of my Hinn", meaning the private parts.

the whip of *al-Saqifa* and has no relation to Islam, and in attributing it to God Almighty is what is not hidden from those of understanding.

If the matter is as Umar says, and he is no longer the Commander of the Believers, then by what right did he dispose of the caliphate in that way, specifying the number, specifying the meeting place, specifying the one with the final say if they disagree, and specifying the consultation period as three days?! So in what capacity did he act when he was no longer the commander of the believers?! Then he seeks permission from A'isha, and the house of the Prophet is not her property, and they claimed that the Prophet does not bequeath! So if she does not inherit, then in what capacity does she own the chamber?![735]

On the authority of Nafi' that the Messenger of God (s.a.w.) gave his wives from Khaybar, each woman among them, eighty *wasqs* of dates and twenty *wasqs* of barley. When Umar ibn al-Khattab came, he gave them the choice that he would guarantee them what the Messenger of God (s.a.w.) had given them. A'isha and Hafsa chose that a piece of land and water be cut off for them, so it became an inheritance for whoever inherited from them.[736]

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735 **-** *Al-Tabaqat al-Kubra*, vol. 3, p. 338.
736 **-** *Kanz al-'Ummal*, vol. 4, p. 248, under no. 11708.

Reports say: Umar did not know that the Prophet (s.a.w.) had ruled that the blood money for a fetus is a male or female slave, until the two aforementioned individuals informed him. Umar also did not know that a woman inherits from her husband's blood money until al-Dahhak ibn Sufyan informed him that the Prophet (s.a.w.) had written to him instructing him to make the wife of Ashaym al-Dababi inherit from her husband's blood money. He also did not know about taking the *jizya* tax from the Magians until Abd al-Rahman ibn Awf informed him that the Prophet (s.a.w.) had taken the *jizya* from the Magians of Hajar. He did not know the ruling of seeking permission thrice until Abu Musa al-Ash'ari and Abu Sa'id al-Khudri informed him. Uthman did not know the obligation of housing for a widow until Qari'a bint Malik informed him that the Prophet (s.a.w.) had obligated her to reside in the place where her husband had died until her waiting period ended. Examples like this are too numerous to be counted.[737]

Those are issues that were unknown to Umar, and in al-Shinqiti's statement "Examples like this are too numerous to be counted" is an acknowledgment of the multitude of

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737 - *Adwa' al-Bayan*, Al-Shinqiti, vol. 7, p. 343.

Umar's mistakes, who is described as knowledgeable, insightful and perceptive.

It is narrated from Zabyan ibn Umara who said: Three men testified against al-Mughira ibn Shu'ba that he had committed adultery. When this reached Umar, he exclaimed "God is Great" about it and said, "Three-fourths of al-Mughira ibn Shu'ba have been torn away." Then Ziyad came and he said, "What do you have?" But he did not establish it, so he ordered that they be lashed. So they were lashed and he said, "False witnesses." Abu Bakra said, "Would you not be pleased if a man came to you testifying for his stoning?" He said, "Yes, by the One in Whose Hand is my soul." So Abu Bakra said, "I testify that he committed adultery." He wanted to repeat the punishment on him, but Ali said, "O Commander of the Faithful, if you repeat the punishment on him, you will make stoning obligatory on him."[738] In another hadith, "A false accusation is not repeated in lashing twice." Al-Athram said: I said to Abu Abdillah regarding Ali's statement, "If you lash him, then stone your companion." He said, "It is as if he made his testimony equal to the testimony of two men." Abu Abdillah said, "I used to

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738 - This title for the Imamiyyah is restricted to Imam Ali (a.s.) and it is not permissible to attribute it to anyone else.

interpret it this way until I saw it in this hadith, and it pleased me." Then he said, "He is saying if you lash him a second time, it is as if you have made him another witness."[739]

Abu al-'Abbas Tha'lab said: When Abu Bakra said, "I testify that he is an adulterer!" Umar said, "Flog him!" Ali said to him, "Then stone your companion, because you have counted his testimony as two testimonies, but it is only one testimony that he repeated."[740]

Umar ibn al-Khattab was keen to discipline the Companion Abu Bakra, who allowed himself to testify against one of the men of the state who attacked the house of Fatima (a.s.) in the same week that the Messenger of God (s.a.w.) passed away. Umar knew that al-Mughira had done it and that Abu Bakra did not accuse him falsely, as evidenced by his saying to him, as reported in the *Musannaf* of Ibn Abi Shayba: "Woe to you, O Mughira! By God, I have never seen you except that I feared stones would be thrown at me from the sky."[741]

With the Umayyads …

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739 - *Adwa' al-Bayan*, vol. 5, p. 444.

740 - *Tarikh Dimashq*, Ibn Asakir, vol. 60, p. 33.

741 - Ubayd Allah ibn Musa narrated to us, Shayban narrated to us from al-A'mash from Abu al-Duha, he said: Someone who heard Umar said to me, whenever he saw al-Mughira ibn Shu'ba: "Woe to you O Mughira! By God, I never saw you except that I feared stones would be thrown at me from the sky." (*Musannaf Ibn Abi Shaybah*, vol. 6, p. 201, no. 30666.

Al-'Abbas ibn Abd al-Muttalib said [regarding the conquest of Mecca]: Whenever I passed by the fire of the Muslims, they would ask, "Who is this?" And when they looked, they would say, "The uncle of the Messenger of God," until I passed by the fire of Umar ibn al-Khattab. He said, "Who is this?" and stood up towards me and saw him at the back of the mule. He said, "Abu Sufyan, the enemy of God? God has enabled [vengeance] against you!" And he went hurrying to the Messenger of God. So I spurred the mule and outpaced him, just as a mount outpaces a slow man. Then I rushed in and entered upon the Messenger of God. Then Umar came and entered and said, "O Messenger of God - may God bless you - this is Abu Sufyan. God has enabled [vengeance] against him without a pact or covenant. So let me strike his neck." I said, "O Messenger of God, I have granted him protection." Abu Ja'far said: So this is Umar ibn al-Khattab wanting to kill Abu Sufyan while he was a captive. The Messenger of God did not say to him, "It is not permissible to kill a captive," nor did he reject what he said about his eagerness to kill him. So in this is a clarification that the verse is *muhkam* (unequivocal)[742].

"Let me strike his neck" is a phrase that the Messenger of God (s.a.w.) was accustomed to hearing from Umar, so he

742 - *Al-Nasikh wa al-Mansukh*, Al-Nahhas, vol. 1, p. 495.

did not give it any consequence. If Umar was truthful in what he said about Abu Sufyan, then why did he deal with him with such reverence when he returned with the charity funds after the death of the Prophet (s.a.w.), saying to Abu Bakr, "This one will do evil, so leave what is in his possession"? And he left in his possession the charity funds which are the wealth of the Muslims, while he stripped from Fatimah the land of Fadak, claiming it was from the wealth of the Muslims?! So the issue is not about the wealth of the Muslims, but rather it is a matter of clans that Umar feared, and clans that he considered weak due to their small numbers! Abu Sufyan had described Umar's tribe that day as the most humiliated clan in Quraysh, so why did he ['Umar] compromise in his religion and accept to be called the most humiliated clan in Quraysh?

Husayn ibn Ali said: I went up to Umar ibn al-Khattab and said to him: "Get down from my father's pulpit and go up your father's pulpit."

He said: So he said: "My father did not have a pulpit." He said: Then he sat me with him. When he came down, he took me to his house and said: "O my son, who taught you this?" I said: "No one taught it to me." He said: "O my son, if only you would come to us and visit us." He said: So I came one day and he was alone with Mu'awiya, and Ibn

Umar was at the door and was not given permission to enter, so I went away. Later he met me and said to me: "O my son, why do I not see you coming to us?" I said: "I came and you were alone with Mu'awiya and I saw Ibn Umar sent away so I went away." He said: "You are more deserving of permission to enter than Abdullah ibn Umar. It is only God who has nurtured what you see on our heads, then you." He said: And he placed his hand on his head.[743]

What was happening in the private meetings between Umar ibn al-Khattab and Mu'awiya ibn Abi Sufyan?! Perhaps in Siffin and the ninety years of Umayyad rule there is a hint of that from a subtle angle.

Ibn Shihab said: When Yazid ibn Abi Sufyan died, Umar appointed Mu'awiya in his place, then Umar gave condolences to Abu Sufyan. He said: "O Abu Sufyan, consider Yazid rewarded by God." He said: "Who have you appointed in his place?" He said: "Mu'awiya." He said: "May your womb be connected."[744]

Reports say: Then the plague of Amwas occurred. Abu Ubayda died and appointed his brother Mu'adh as his successor. Mu'adh died and appointed Yazid ibn Abi Sufyan, who died and appointed his brother Mu'awiya,

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743 - *Tarikh Dimashq*, vol. 14, p. 175.

744 *- Usud al-Ghabah*, vol. 3, p. 26. *Tarikh al-Rusul wa al-Muluk*, vol. 2, p. 447, *Mukhtasar Tarikh Dimashq*, vol. 8, p. 236, and *Tarikh al-Madinah*, vol. 3, p. 837.

and Umar confirmed him! Umar appointed Amr ibn al-'As over Palestine and Jordan, Mu'awiya over Damascus, Baalbek and al-Balqa', and Sa'id ibn Amir ibn Hudhaym over Homs. Then he reserved all of Syria for Mu'awiya ibn Abi Sufyan.[745]

Umar ibn al-Khattab said regarding His saying "Have you not considered those who exchanged the favor of Allah for disbelief": "They are the two immoral groups from Quraysh - Banu al-Mughira and Banu Umayya. As for Banu al-Mughira, you were spared from them on the day of Badr. As for Banu Umayya, they have been given respite for a time."[746]

So why was he appointing them over the cities if he knew they were like that?

A conversation took place between Mu'awiya and Abu al-Darda', and that was during the time of Umar ibn al-Khattab. Abu al-Darda' took it upon himself not to reside with Mu'awiya in any land he was in. When Umar was informed of that, he did not do more than send a message to Mu'awiya forbidding him from doing that, but he did

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745 - *History of Khalifa ibn Khayyat al-'Usfuri*, p. 112.

746 - *Fath al-Qadir*, Al-Shawkani, vol. 3 pp. 110-111. Al-Shawkani said: It was narrated by Al-Bukhari in his history, Ibn Jarir, Ibn al-Mundhir and Ibn Mardawayh.

not reprimand him for what he had done, nor did he punish him or remove him from his position.

It was possible for Mu'awiya to say to Umar: You also did not see any harm in prohibiting two *mut'a*s that existed during the time of the Messenger of God (s.a.w.).

Al-Dhahabi said in the biography of Yazid ibn Abi Sufyan: The brother of Mu'awiya from his father, and he is called Yazid al-Khayr. His mother is Zaynab bint Nawfal al-Kinaniyya, and he is the brother of the Mother of the Believers Umm Habiba. He was one of the intelligent, wise, and renowned brave men. He embraced Islam on the day of the conquest, and his Islam was good. He witnessed Hunayn, and it is said that the Prophet (s.a.w.) gave him one hundred camels and forty ounces of silver from the spoils of Hunayn. He was one of the four commanders whom Abu Bakr appointed to invade the Romans. Abu Bakr made a pact with him and walked with him under his stirrup, accompanying him, bidding him farewell, and advising him, and that was only due to his nobility and the perfection of his religion. When Damascus was conquered, Umar appointed him over it.[747]

With the People of the Book

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747 *- Siyar A'lam al-Nubala'*, Al-Dhahabi, vol. 1 p. 329.

On the authority of Ikrima who said: Umar used to go to the Jews and speak with them. They said: "There is no one among your companions who comes to us more than you! Tell us, who is the companion of your companion who brings him the revelation?" He said: "Gabriel." They said: "That one is our enemy among the angels. If your companion's companion was our companion, we would follow him." Umar said: "And who is your companion's companion?" They said: "Michael." He said: "And what are they?" They said: "As for Gabriel, he descends with punishment and vengeance, while Michael descends with rain and mercy, and one of them is the enemy of the other." Umar said: "And what is their status?" They said: "They are among the closest angels to Him, one on His right - and both His hands are right - and the other on the other side." Umar said: "If they are as you say, they are not enemies." Then he left them and passed by the Prophet (s.a.w.), who called him and recited to him: "Whoever is an enemy to Gabriel…" the verse. Umar said: "By the One who sent you with the truth, this is what I just argued with them about."[748]

It has not been established that anyone other than Umar used to frequent the Jews and attend their gatherings. And

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748 *Al-Durr al-Manthur*, vol. 1 p. 223.

look at those who narrated this statement, how they belittle the majesty of God Almighty by making His Qur'an a repetition of what Umar allegedly said to the Jews. Add to that the Jewish beliefs that have seeped in and the anthropomorphism that is sensed in their saying "on His right and on His left."

On the authority of Sulayman ibn Yasar who said: Umar ibn al-Khattab wrote to Ka'b al-Ahbar: "Choose dwellings for me." So he wrote to him: "O Commander of the Faithful, it has reached us that things gathered and generosity said: I want Yemen.' Good character said: I am with you.' Harshness said: I want the Hijaz.' Poverty said: I am with you.' Courage said: I want Syria.' The sword said: I am with you.' Knowledge said: I want Iraq.' Intellect said: I am with you.' Wealth said: I want Egypt.' Humiliation said: I am with you.' So choose for yourself, O Commander of the Faithful." When the letter reached Umar, he said: "Iraq then, Iraq then."[749]

He writes to Ka'b al-Ahbar the Jew while he has in Medina the gate of the city of knowledge (i.e. Ali). And who is Ka'b al-Ahbar that the Muslims should learn from him?! Did he witness the revelation of a single verse? Or did he hear from the Messenger of God (s.a.w.) even once?

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749 - *Al-Durr al-Manthur*, vol. 1 p. 237.

Consider his statement, "The rich man said, I want to go to Egypt,' and humiliation replied, I am with you.'" This statement is an affront to the dignity of the Egyptians.

It has been narrated that Umar ibn al-Khattab said to Ka'b al-Ahbar, "O Ka'b, frighten us!" Ka'b replied, "Indeed, Hell will have a exhalation such that no angel brought near nor prophet sent will remain except that he will fall to his knees, to the extent that Ibrahim, the intimate friend (*khalil*) of the Most Merciful, will invoke his special status (*khulla*) and say, O Lord, I am Your intimate friend Ibrahim; I ask You only for myself.' The confirmation of this is in the Book of God: The Day when every soul will come disputing for itself.'[750]

Umar continues to ask Ka'b and take from him the teachings of his religion.

And from Ibn Ulayya from Dawud from al-Sha'bi who said: Umar said, "I used to be a man who would attend upon the Jews on the day of their school (*midras*)." Then he mentioned something similar to the hadith of Rab'i.[751]

The meaning of his words is that Umar ibn al-Khattab used to regularly attend lessons in the Jewish schools without permission from the Prophet (s.a.w.).

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750 - *Zad al-Masir*, vol. 4 p. 499.
751 - *Tafsir al-Tabari*, vol. 1 p. 476.

Al-Jassas said: Tariq ibn Shihab narrated that the Jews said to Umar ibn al-Khattab, "You say that Paradise is as wide as the heavens and the earth, so where will Hell be?" Umar said to them, "Do you see that when the day comes, where is the night? And when the night comes, where is the day?" They said, "You have taken out what is in the Torah."[752]

If the story is authentic, it is not without problems, because the Jews asked about two entities, not about two widths. Night and day alternate in one place, while Paradise and Hell do not alternate in one place, and they are two separate entities existing at the same time in two different places. God Almighty says: "Then he looked and saw him in the midst of the Blazing Fire". And He, may His remembrance be exalted, says: "Indeed, those for whom the good has preceded from Us - they will be removed far from it. They will not hear its sound…". But it seems that those who narrate this type of report want to bestow upon Umar ibn al-Khattab the badge of defending the Islamic creed, and they forget or overlook that he is the one who gave the People of the Book the opportunity to flood the Islamic heritage with Israelite tales that produced anthropomorphism, compulsion and irja'. The best evidence for that is his many questions to Ka'b al-Ahbar,

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752 - *Ma'ani al-Qur'an*, vol. 1 p. 476.

who did not witness the revelation of a single surah of the Wise Reminder.

And they narrated that Umar ibn al-Khattab said to Ka'b al-Ahbar, "What are the Gardens of Eden?" He said, "Palaces of gold in Paradise which the prophets, the truthful, the martyrs and the just leaders will enter."[753]

Thanks to Umar's favor towards him, Ka'b al-Ahbar the Jew became a reference for Muslims in matters of beliefs and the unseen, even though Abu Dharr al-Ghifari testified that Judaism had not left Ka'b's heart. Ka'b started narrating as if he had heard directly from the Messenger of God (s.a.w.), whom he had never seen. For example, from Abdullah ibn Ayyash from Yazid ibn Qawdhar from Ka'b al-Ahbar who said: "Whoever recites Qul huwa Allahu ahad' (Surat al-Ikhlas), his flesh becomes forbidden for the Fire."[754]

From whom is Ka'b narrating this statement? And is there a surah in the Torah called "Qul huwa Allahu ahad"?

It is said that Ibn Abbas heard Mu'awiya reciting "hamiya" (boiling), so he said it should be "hami'a" (muddy). Mu'awiya sent to Ka'b al-Ahbar asking how he finds the

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753 - *Ma'ani al-Qur'an*, vol. 6 p. 205.

754 - *Min Fada'il Surat al-Ikhlas* vol. 1 p. 55 Al-Hasan al-Khallal al-Baghdadi. Egypt 1412.

sun setting. Ka'b said: "In water and clay, that is how we find it in the Torah."[755]

Did Ka'b not find in the Torah "the unlettered prophet whom they find written in what they have of the Torah"? So what delayed his acceptance of Islam until after the Messenger of God (s.a.w.) had passed away?

It has been narrated from Ka'b al-Ahbar that the first wall erected on earth after the Flood was the wall of Damascus and Harran. In the ancient reports from the early elders of Damascus, it is mentioned that the house of Shaddad ibn Ad was in Damascus in the fig market…[756]

It is narrated from Ka'b al-Ahbar that he said to Umar: "O Commander of the Believers, prepare yourself, for you will die in three days." When three days had passed, Abu Lu'lu'a stabbed him. People entered upon Umar, and Ka'b entered among them, saying: "It is as Ka'b said." It is also narrated that Uyayna ibn Hisn al-Fazari said to Umar: "Be cautious or expel the non-Arabs from Medina, for I fear one of them may stab you in this spot" - and he placed his hand on the spot where Abu Lu'lu'a later stabbed him.[757]

Ka'b al-Ahbar only embraced Islam during the era of Umar ibn al-Khattab and did not meet the Prophet. His name was

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755 - *Tafsir al-Baydawi*, vol. 3 p. 520. Dar al-Fikr Beirut 1996.
756 - *Mu'jam al-Buldan*, Yaqut al-Hamawi, vol. 2 p. 464.
757 - *Al-Riyad al-Nadira*, vol. 2 p. 75.

Ka'b ibn Mani'[758]. Abu Abdullah Muhammad ibn Abd al-Baqi al-Zurqani al-Maliki al-Misri, who died in the year [missing date] said in "Sharh al-Mawahib": His visitation was well-known during the time of the senior Companions and known among them. When Umar ibn al-Khattab made peace with the people of Jerusalem, Ka'b al-Ahbar came to him and embraced Islam. Umar was delighted with him and said: "Would you like to travel with me to Medina, visit his (s.a.w.) grave and enjoy visiting it?" He replied: "Yes."[759]

This is problematic for Ibn Taymiyyah and those who orbit around him, for Umar ibn al-Khattab is explicitly inviting to visit the grave of the Prophet (s.a.w.), and states that visiting it is enjoyable.

It is narrated from Humayd ibn Abd al-Rahman that he heard Mu'awiyah narrating to a group of Quraysh in Medina, and he mentioned Ka'b al-Ahbar and said: "He was among the most truthful of these narrators who narrate from the People of the Book, although we still detected lies from him."[760]

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758 - Al-Jawab al-Sahih, vol. 3, p. 45.
759 - Sharh al-Mawahib, Al-Zarqani, vol. 8 p. 299. Al-Zarqani died in the year 1122 AH.
760 - Sahih al-Bukhari vol. 6 p. 2679, *Tahdhib al-Tahdhib*, vol. 8 p. 393, *Tahdhib al-Kamal*, vol. 24 p. 193 and *Al-Isabah fi Tamyiz al-Sahabah*, vol. 5 p. 650.

One day Uthman said: "Is it permissible for the leader to take from the wealth and repay it when he becomes solvent?" Ka'b al-Ahbar said: "There is no problem with that." Abu Dharr said: "O son of the two Jews, are you teaching us our religion?" Uthman said: "How much you harm me and are fond of my companions! Go to your office." And his office was in Syria.[761]

The disagreement between Abu Dharr on one side and the Umayyads and Ka'b al-Ahbar on the other is well-known and detailed in the history books. Alongside Ka'b al-Ahbar, Tamim al-Dari was also inserting his Israelite tales into the heritage of the Muslims while they were unaware. The Muslims should not neglect the sanctity of Abu Dharr, about whom the Prophet (s.a.w.) testified that the green has not shaded nor the dust carried anyone more truthful in speech than him, for the sake of a Jew named Ka'b al-Ahbar who outwardly embraced Islam but did not abandon Judaism. Denying Abu Dharr after the Prophet (s.a.w.) testified for him as he did is a rejection of the Messenger of God (s.a.w.).

It is narrated from Ata' from Ibn Abbas who said: I saw Tamim al-Dari narrating stories during the era of Umar ibn al-Khattab (r.a.). And it is narrated from Abdullah ibn

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761 - Ansab al-Ashraf, Al-Baladhuri, vol. 6 p. 166.

Habib ibn Abi Thabit who said: I saw Muhammad ibn Ka'b al-Qurazi narrating stories.[762]

Al-Qurazi is an attribution to "Banu Qurayza", one of the Jewish tribes that broke their covenant with the Messenger of God (s.a.w.), so he fought them as recorded in the books of *sira* and history. His mother was also a Jew from Banu al-Nadir. Tamim al-Dari is well-known. Both men were from the People of the Book, and they used to narrate the legends of the Children of Israel which were not free from defaming the prophets of God Almighty, peace and blessings be upon them. This was in the noble Prophet's Mosque with complete freedom after Umar ibn al-Khattab had permitted them, while he forbade the Muslims from narrating the *hadith* of their Prophet (s.a.w.). This is the correct understanding of Islam: closing the door of narrating the *hadiths* of the Prophet (s.a.w.) through the Companions, and opening the tributaries of Israelite tales…

It is narrated from Jabir that Umar ibn al-Khattab came to the Prophet (s.a.w.) with a book he obtained from some of the People of the Book. He said: "O Messenger of God, I have obtained a good book from some of the People of the Book!" The Prophet became angry and said: "Are you

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762 - *Musannaf Ibn Abi Shaybah* vol. 5 p. 290 under numbers 26188 and 26189.

confused about it, O Ibn al-Khattab? By the One in Whose Hand is my soul, I have brought it to you pure and pristine. Do not ask them about anything, for they may tell you something true and you would deny it, or something false and you would believe it. By the One in Whose Hand is my soul, if Moses were alive, he would have no choice but to follow me."[763]

The words of the Prophet (s.a.w.) are clear when he says: "Do not ask them about anything." The indefinite in the context of negation denotes generality. But Umar ibn al-Khattab spent a period of his rule asking Ka'b al-Ahbar in person if he was in Medina, and writing to him if he was far from Medina. You have previously come across the statement of Mu'awiya regarding Ka'b: "We used to detect lies from him."

It is narrated from Aqra', the *mu'adhdhin* of Umar ibn al-Khattab, who said: Umar sent me to the bishop, so I invited him. Umar said to him: "Do you find me in the Book?" He replied: "Yes."[764]

What is known from the religion in the Noble Book of God is that the Messenger of God (s.a.w.) is mentioned in the Torah: "Those who follow the Messenger, the unlettered

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763 - Musannaf Ibn Abi Shaybah vol. 5 p. 312 under number 26421.
764 - Tahdhib al-Kamal vol. 3 p. 327 under number 551.

prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful." However, it seems that Umar ibn al-Khattab cares more about his own name than the name of the Messenger of God! If the bishop and the followers of the bishop claim that Umar's name is present in the Book and that the name of the Messenger of God (s.a.w.) is not present, and despite that Umar believed him and followed him in that, then to God we belong and to Him we shall return. And if he says that the name of the Messenger of God (s.a.w.) is present in the Torah and the Gospel as the Qur'an has testified, then what is he doing remaining on an abrogated religion?! Moreover, the mere presence of a person's name in an uncorrupted heavenly book, let alone a corrupted one, does not mean anything significant. Here is the worst of creatures, Iblis, mentioned in the Qur'an, and the Qur'an is the best of books and dominant over all of them. And here are Pharaoh, Haman, Qarun, and Abu Lahab as well. And

the people of Lot, the people of Noah, the people of Tubba', and the companions of the thicket, each of them denied the messengers. So does their presence in the Qur'an mean any virtue worth mentioning?! But Umar aims at something that the bishop knows, as does Ka'b al-Ahbar as well. Yes, Umar ibn al-Khattab wants to delude people that his caliphate is legitimate and present in the heavenly books. But God Almighty made him utter the phrase "the slip" on his tongue, so his words contradicted each other. And We have erased the sign of the night and made the sign of the day visible. In any case, it seems that Umar remained influenced by the Torah until his last days.

They mentioned that Umar ibn al-Khattab used to go to al-Awali every Saturday, and if he found a slave doing work that he could not bear, he would relieve him of some of it.[765] Every Saturday, and only Saturday, because it is a day of rest!

Ibn Taymiyyah said: There was a great amount of rubbish on the rock because the Christians intended to insult it in opposition to the Jews who pray towards it. So Umar ordered the removal of the filth from it and said to Ka'b al-Ahbar: "Where do you think we should build the prayer place of the Muslims?" He said: "Behind the rock!" Umar

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765 - Fayd al-Qadir, vol. 5 p. 443 and *Al-Taysir bi Sharh al-Jami' al-Saghir* vol. 2 p. 349.

said: "O son of a Jewess, you are influenced by Judaism. Rather, I will build it in front of it, for we have the fronts of the mosques." For this reason, when the imams of the ummah entered the mosque, they intended to pray in the prayer place that Umar built. It has been narrated that Umar prayed in the prayer niche (*mihrab*) of David[766].

Abu Dharr said to Ka'b al-Ahbar "Judaism has not left your heart", and Umar ibn al-Khattab said to him: "You are influenced by Judaism." In the end, whether "influenced" or "not left", the two Companions agree that the Islam of Ka'b al-Ahbar was not pure, but was a mixture of deep-rooted Judaism and formal Islam. Every Muslim has the right to wonder, since Umar said to Ka'b: "You are influenced by Judaism", whether Judaism influenced him only in this issue or in many issues that were hidden from Umar?

Ibn Taymiyyah said: When Umar ibn al-Khattab saw a copy of the Torah in the hand of Ka'b al-Ahbar, he said, "O Ka'b, if you know that this is the Torah that God revealed to Moses son of Imran, then read it." He made the matter conditional on what is impossible to know, and Umar did not definitively state that the wordings of that were altered, as he did not contemplate everything in it[767].

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766 - Majmu' al-Fatawa vol. 27 p. 12.
767 - Al-Jawab al-Sahih, vol. 2, p. 448.

What is Ka'b al-Ahbar doing with a copy of the Torah after he became Muslim?!

Ibn Kathir said: This Ka'b al-Ahbar is one of the best of those from whom narrations are transmitted. He embraced Islam during the time of Umar, and he used to transmit some things from the People of the Book. Umar would approve of some of what he transmitted due to the truth that confirmed it and in order to win over his heart. Many people expanded in taking what he had, and he also exaggerated in transmitting those things, much of which is not worth its ink, and some of which is undoubtedly false, and some of which is true as attested by the truth that we have. Al-Bukhari said: Abu al-Yaman narrated from Humayd ibn Abd al-Rahman that he heard Mu'awiya narrating to a group of Quraysh in Medina, and he mentioned Ka'b al-Ahbar and said: "He was one of the most truthful of these narrators who narrate from the People of the Book, although we would still find lies attributed to him" meaning unintentionally.[768]

"unintentionally" was not said by Mu'awiya, rather Ibn Kathir added it as an endorsement from him for the Jew. If it was unintentional, Mu'awiya would not have mentioned

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768 - Al-Bidayah wa al-Nihayah, vol. 2 p. 134.

it at all, or he would have said "he used to make mistakes or errors…"!

With the Banu Hashim…

Abu Ja'far Muhammad ibn Ali narrated that al-'Abbas came to Umar and said to him: "The Prophet (s.a.w.) granted me al-Bahrain." He asked: "Who knows that?" He replied: "Al-Mughira ibn Shu'ba." So he brought him and he testified for him. It is said that Umar did not fulfill that for him, as if he did not accept his testimony. Al-'Abbas spoke harshly to Umar, so Umar said: "O Abdullah, take your father's hand." And Sufyan said, on the authority of someone other than Amr, he said: Umar said: "By God, O Abu al-Fadl, I was happier with your Islam than I would have been with the Islam of al-Khattab if he had become Muslim to please the Messenger of God (s.a.w.)."[769]

This is hardly believable! One time he seeks rain through him, and another time he denies him regarding a promise the Messenger of God (s.a.w.) made to him.

Reports say: They entered the mosque, and there was a gutter belonging to al-'Abbas jutting out into the mosque of the Messenger of God (s.a.w.). Umar gestured with his hand and removed the gutter, saying: "This gutter should not drain into the mosque of the Messenger of God

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769 - Al-Tabaqat al-Kubra, vol. 4 p. 22.

(s.a.w.)." Al-'Abbas said to him: "You removed it? By the One who sent Muhammad with the truth, it is the one who placed it in this location, and you, O Umar, removed it!" It is said that Umar wept and then said: "Put your feet on my neck and return it to what it was." Al-'Abbas did that, then said to him: "I have given you the house to add it to the mosque of the Messenger of God (s.a.w.)." So Umar added it to the mosque, then he allocated to al-'Abbas a house more spacious than it in al-Zawra'.[770]

Umar should have first asked al-'Abbas who placed the gutter and when. But he is hasty, issuing the order first, then the truth becomes clear to him contrary to what he assumed. So he acts according to his mood, sometimes persisting and sometimes complying.

Salim Abu al-Nadr said: When the Muslims became numerous during the time of Umar, the mosque became too small for them. So Umar bought the houses around the mosque except for the house of al-Abbas ibn Abd al-Muttalib and the chambers of the Mothers of the Believers. Umar said to al-Abbas: "O Abu al-Fadl, the mosque of the Muslims has become too small for them. I have bought the houses around it to expand it for the Muslims except for your house and the chambers of the Mothers of the

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770 - Tarikh Dimashq, vol. 26 p. 370.

Believers. As for the chambers of the Mothers of the Believers, there is no way to take them. As for your house, sell it to me for whatever you want from the treasury of the Muslims so that I can expand their mosque with it." Al-Abbas said: "I will not do that."

Umar said to him: "Choose one of three options from me: Either you sell it to me for whatever you want from the treasury of the Muslims, or I will allocate a plot for you wherever you want in Medina and build it for you from the treasury of the Muslims, or you donate it for the Muslims so their mosque can be expanded with it." He said: "No, not any one of those." Umar said: "Appoint someone between me and you, whoever you want." He said: "Ubayy ibn Ka'b."

So they went to Ubayy and told him the story. Ubayy said: "If you wish, I will tell you a hadith I heard from the Messenger of God (s.a.w.)." They said: "Tell us." He said: I heard the Messenger of God (s.a.w.) say: "God revealed to David to build a house for Him to be remembered in. So He drew out for him this plan, the plan of the Temple (Bayt al-Maqdis). But its square would take away the house of a man from the Children of Israel. David asked him to sell it to him but he refused. David thought to himself to take it from him. God revealed to him: O David, I commanded

you to build a house for Me to be remembered in, but you wanted to bring usurpation (*ghasb*) into My house, and usurpation is not from My way. Your punishment is that you will not build it.'" He said: "O Lord, then from my offspring?" He said:

Then Umar grabbed Ubayy ibn Ka'b by his clothes and said: "I came to you with something and you came with what is worse than it! You will retract what you said!" He came dragging him until he brought him into the mosque and made him stand before a group of the Companions of the Messenger of God (s.a.w.), among them Abu Dharr. He said: "I adjure by God any man who heard the Messenger of God (s.a.w.) mention the hadith of the Temple when God commanded David to build it to mention it." Abu Dharr said: "I heard it from the Messenger of God (s.a.w.)."

Another person said: I heard it from the Messenger of God (s.a.w.). So he sent for Ubayy. Ubayy came to Umar and said: "O Umar, do you suspect me regarding a hadith from the Messenger of God (s.a.w.)?" Umar said: "O Abu al-Mundhir, no by God, I do not suspect you regarding it, but I disliked that the hadith from the Messenger of God (s.a.w.) be apparent." Umar said to al-'Abbas: "Go, for I will not object to you regarding your house." Al-'Abbas said: "If you do this, then I have given it in charity to the

Muslims to expand for them in their mosque. But if you dispute with me, then no." So Umar marked out for him his house that is there today and built it from the treasury of the Muslims.[771]

Look at the statement of Ubayy: "Do you suspect me?!" - and the difference between the two stories is clear. For Umar wanted to take the house of al-'Abbas regardless, and al-'Abbas was not pleased with that. He volunteered it after Umar despaired of it. Perhaps al-'Abbas wanted Umar to understand that he is not his guardian and that he has no legal right over him. For al-'Abbas did not believe even for a moment in the legitimacy of the rule of Saqifa. If al-'Abbas considered obedience to Umar obligatory, he would not have hesitated for a moment in responding to his request.

Al-Suyuti said: Ibn Abi Shayba and Ibn al-Mundhir narrated from another aspect from Ibn Abbas that Najda al-Haruri sent to him asking about the share of the relatives (*dhu al-qurba*) that God mentioned. So he wrote to him: "We used to think that we are them, but our people refused that for us." He said - and he says to whom you see fit - Ibn Abbas said: "It is for the relatives of the Messenger of God (s.a.w.). The Messenger of God (s.a.w.) divided it for them.

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771 - Tarikh Dimashq, vol. 26 p. 370.

Umar had offered us something from that which we saw as less than our right, so we returned it to him and refused to accept it. He had offered them to support their marriages, pay off their debts, and give to their poor, but he refused to give them more than that."[772]

Ibn Abbas said: When Umar ibn al-Khattab prayed a prayer, he would sit for the people, and whoever had a need would speak to him. If no one had a need, he would get up and enter. He said: He prayed prayers in which he did not sit for the people. Ibn Abbas said: I attended the door and said: "O Yarfa, does the Commander of the Believers have a complaint?" He said: "The Commander of the Believers has no complaint." I sat down, and Uthman ibn Affan came and sat down. Yarfa came out and said: "Get up, O Ibn Affan, get up, O Ibn Abbas." We entered upon Umar, and there were piles of wealth before him, with a cover on each pile. Umar said: "I looked at the people of Medina and found you two to be among the most numerous of its people in clan, so take this wealth and divide it. Whatever is left over, return it." As for Uthman, he scooped it up, but as for me, I knelt on my knees and said: "And if there is a deficiency, will it be returned to us?" Umar said: "A pebble from a rough mountain - meaning a

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772 - *Al-Durr al-Manthur*, vol. 4 p. 68.

stone from a mountain - was this not with God when Muhammad and his companions were eating *al-qadd* (dried meat)?" I said: "Yes, by God, this was with God when Muhammad (s.a.w.) was alive, and if it had been opened to him, he would have done with it other than what you do!" He said: Umar became angry and said: "Or what would he have done?" I said: "Then he would have eaten and fed us." He said: Umar sobbed until his ribs moved, then he said: "I wish I had come out of it even, with nothing for me or against me."[773]

This is a testimony from the Companion Ibn Abbas that if the Messenger of God (s.a.w.) had been present, he would have acted differently than what Umar was doing! This means that the conduct of Umar ibn al-Khattab was contrary to the way of the Prophet (s.a.w.). Despite that, they have narrated reports attributed to Ali ibn Abi Talib (a.s.) that depict a different behavior for Umar. They narrated from Ali (a.s.) that he said: The Messenger of God (s.a.w.) put me in charge of the *khums* (one-fifth tax), and I placed it in its proper places during the lifetime of the Messenger of God (s.a.w.), the lifetime of Abu Bakr, and the lifetime of Umar. Wealth was brought and he called me and said: "Take it." I said: "I do not want it." He said: "Take it,

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773 - Musnad al-Humaydi, vol. 1 p. 18.

for you are more entitled to it!" I said: "I have become self-sufficient." So he put it in the public treasury.[774]

Yazid ibn Hurmuz narrated that when Najda al-Haruri performed Hajj during the turmoil of Ibn al-Zubayr, he sent a message to Ibn Abbas asking him about the share of the relatives (*dhawi al-qurba*) and to whom he thinks it belongs. Ibn Abbas replied, "It is for the relatives of the Messenger of God (s.a.w.). The Messenger of God (s.a.w.) distributed it among them. Umar had offered us something from it which we considered to be less than our right, so we rejected it and refused to accept it. He had offered to assist those among them who wanted to get married, pay off the debts of their debtors, and give to their poor, but he refused to give them more than that."[775]

Yazid said: I wrote the letter of Ibn Abbas, and he wrote back to him, "You wrote asking me about the share of the relatives and to whom it belongs. It belongs to us, the People of the House (*ahl al-bayt*). Umar ibn al-Khattab had invited us to use it to marry off our widows, support our dependents, and pay off our debtors, but we refused unless he handed it over to us completely, which he refused to do, so we left it."[776]

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774 - Kanz al-'Ummal, vol. 4 p. 222

775 - Al-Mu'jam al-Kabir, vol. 10, p. 334.

776 - Musnad Abi Ya'la, vol. 4, p. 424; *Musnad Abi Ya'la*, vol. 5, p. 123; *Sahih Abi Dawud*, vol. 2, p. 577 (Al-Albani said: Authentic); *Fath al-Bari* by Ibn Hajar, vol. 6, p. 245.

Ibn Umar narrated that Umar used to invite Ibn Abbas and keep him close, saying, "I saw the Messenger of God (s.a.w.) call you one day, stroke your head, and say: O God, grant him understanding in religion and teach him the interpretation (*ta'wil*).'"[777]

What did he do regarding the right of Ali and the two Hasans, when he saw the Messenger of God do many times more for them than what he saw him do for Ibn Abbas?!

Ibn Kathir said: When Umar consulted someone, he would not conclude a matter until he consulted al-Abbas.

Despite that, he did not accept his words in the story of Bahrain, turned him away disappointed, and rejected the testimony of al-Mughira, then appointed him over the people of Badr!

With Non-Arabs

Umar was very sensitive regarding non-Arabs. It is narrated from Nafi' from Ibn Umar who said: The Messenger of God (s.a.w.) said: "Whoever is able to speak in Arabic, let him not speak in a foreign language, for it breeds hypocrisy!" And from Suhail Mahmoud ibn Umar al-'Ukbari […] from Nafi' from Ibn Umar from Umar who said: The Messenger of God (s.a.w.) said: "Whoever is able

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777 - Fath al-Bari, vol. 1, p. 170.

to speak in Arabic, let him not speak in Persian, for it breeds hypocrisy."[778]

This is the extent to which they went in fabricating lies about the Messenger of God (s.a.w.). They were not content with attributing trivialities to him, no they even accused him of racism! So the Persian language then - according to the aforementioned tradition - breeds hypocrisy! And is this specific to the Persian language or does it extend to all foreign languages? The question remains open. But there is no doubt that the difference of languages is among the signs of God Almighty: "And among His signs is the creation of the heavens and the earth and the diversity of your languages and your colors…"; and in the Qur'an there are Arabic words of Persian origin[779], and David, Solomon, Moses, Jesus, Aaron and others were not speaking Arabic. There is no evidence for that. So does this statement apply to them? Where is the connection between the Persian language and hypocrisy? And was Abdullah ibn Ubayy ibn Salul and the third of the army that returned with him on the day of Uhud speaking Persian?!

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778 - Iqtida' al-Sirat, vol. 1, p. 205.

779 - As in God's saying: "Cups and pitchers", for pitchers (*abariq*) is the plural of *ibriq*, which is Arabized from the Persian *abriz*. Al-Suyuti devoted a book to this type called *Al-Muhadhdhab fima Waqa'a fi al-Qur'an min al-Mu'arrab* (The Refined Concerning What Occurs in the Qur'an of Arabized Words). He also included a chapter in his book *Al-Itqan* on non-Arabic words in the Qur'an.

Chapter 8: Umar and Wine

Ibn Khaldun said: "It is well known that the noble Arabs in the pre-Islamic era abstained from wine, and grapevines were not their trees. Drinking it was considered blameworthy by many of them."[780]

Ibn Abi al-Dunya wrote a book condemning intoxicants in which he narrated hadiths with their chains of transmission, including:

…from Abu Musa al-Ash'ari that he came to the Prophet (s.a.w.) with a fermented drink (*nabidh*), so he said: "Throw this against the wall, for one who believes in God and the Last Day does not drink it."[781]

Ibn Kathir said: It is established in the two *Sahih*s from Umar ibn al-Khattab that he said in his sermon on the pulpit of the Messenger of God (s.a.w.): "O people, the prohibition of wine has been revealed, and it is from five things: grapes, dates, honey, wheat and barley. Wine (*khamr*) is what befogs (*khamara*) the mind."[782] He also said: "As for wine, it is as the Commander of the Faithful Umar

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780 - Muqaddimah Ibn Khaldun, vol. 1, p. 18.
781 - Dhemm al-Muskar by Ibn Abi al-Dunya, vol. 1, p. 55.
782 - Mukhtasar Ibn Kathir, vol. 1, p. 382.

ibn al-Khattab said: It is everything that befogs the mind. And gambling (*maysir*) is gaming."[783]

However, Umar and other Companions used to drink *nabidh*, and they differed, as did those after them, regarding its ruling; that difference continues to this day. Umar used to justify his drinking of *nabidh* by the fact that he suffered from indigestion, as he had difficulty digesting. In this regard, al-Bayhaqi narrated from Amr ibn Maymun who said: Umar said, "We drink a *nabidh* that cuts the meat of camels in our stomachs lest it harm us."[784]

Perhaps for that reason they narrated hadiths in which they attributed the drinking of *nabidh* to the Prophet (s.a.w.). A group of them have become aware of the consequences of that and have put forth statements worthy of reflection. Al-Shinqiti said: Abu al-Muzaffar ibn al-Sam'ani - who was Hanafi then became Shafi'i - said: The reports have been established from the Prophet (s.a.w.) regarding the prohibition of intoxicants. Then he cited many of them and said: The reports on that are numerous and there is no room for anyone to turn away from them and say otherwise, for they are decisive proofs. He said: The Kufans have erred in this chapter and narrated defective reports that do not

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783 - Mukhtasar Ibn Kathir, vol. 1, p. 153.
784 - Sunan al-Bayhaqi al-Kubra, vol. 8, p. 299, under no. 17193.

contradict these reports in any way. Whoever thinks that the Messenger of God (s.a.w.) drank an intoxicant has entered into a grave matter and returned with a great sin. What he drank was sweet and was not intoxicating. Thumama ibn Hazn al-Qushayri narrated that he asked A'isha about *nabidh*, so she called an Abyssinian slave girl and said: "Ask her, for she used to make *nabidh* for the Messenger of God (s.a.w.)." The Abyssinian girl said: "I used to make *nabidh* for him in a water-skin at night, tie it, and hang it. When morning came, he would drink from it." Reported by Muslim.[785]

There are hadiths related to this chapter that are good to be aware of.[786] Then there are these reports related to the drinking of wine during the time of Umar.

These reports say: A Bedouin drank from Umar's drink and became intoxicated. Umar ordered him to be lashed. The Bedouin said, "I only drank *nabidh* from your water-skin!"

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785 - *Adwa' al-Bayan* by Al-Shinqiti, vol. 2, p. 408.

786 - In *Sahih Muslim*, vol. 3, p. 1590, Dar Ihya' al-Turath al-'Arabi, Beirut. In *Al-Mubdi'* by Ibn Muflih al-Hanbali, vol. 9, p. 107, Al-Maktab al-Islami, Beirut, 1400 AH. In *Al-Kafi fi Fiqh Ibn Hanbal* by Al-Maqdisi, vol. 4, p. 232, Al-Maktab al-Islami, Beirut, 1408 AH. In *Al-Mughni* by Ibn Qudamah, vol. 9, p. 145, Dar al-Fikr, Beirut, 1405 AH. In *Musannaf Abd al-Razzaq*, vol. 9, p. 224, Al-Maktab al-Islami, Beirut, 1402 AH. In *Musnad Abi Awanah*, vol. 5, p. 112, Dar al-Ma'rifah, Beirut, 1998. In *Sharh al-Zarqani*, vol. 4, p. 209, Dar al-Kutub al-'Ilmiyyah, Beirut, 1411 AH.

Umar replied, "We are lashing you for being intoxicated."[787]

The story according to Ibn Abi Shaybah is as follows […] It was reported to me from Hassan ibn Mukhariq that Umar ibn al-Khattab accompanied a man on a journey while he was fasting. When he broke his fast, he reached for Umar's water-skin that was hanging and contained *nabidh* which had been shaken by the camel. He drank from it and became intoxicated. Umar lashed him as a legal punishment (*hadd*). The man said to him, "I only drank from your water-skin." Umar replied, "We lashed you because of your intoxication."[788]

Fairness dictates that it be said that Umar drank a beverage that intoxicated someone else, as evidenced by the intoxication of the Bedouin who drank from his water-skin until he lost consciousness. It was the same drink - the Bedouin drinks from it, loses consciousness and is lashed because of that, while Umar drinks from it and does not get intoxicated because he is used to strong drink, so there is no blame on him. Yet the religion is one religion and the law is one law! Moreover, the Bedouin's intoxication was

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787 - *Ahkam al-Qur'an* by Al-Jassas, vol. 4, p. 126; *Al-Nasikh wa al-Mansukh* by Al-Nahhas, vol. 1, p. 178; *Du'afa' al-'Uqayli*, vol. 2, p. 104; *Tanqih Tahqiq Ahadith al-Ta'liq*, vol. 3, p. 477; *Al-Tahqiq fi Ahadith al-Khilaf*, vol. 2, p. 375; *Tanqih al-Tahqiq fi Ahadith al-Ta'liq*, vol. 2, p. 306.

788 - *Musannaf Ibn Abi Shaybah*, vol. 5, p. 502, under no. 28401.

not intentional, but rather resulted from the strength of Umar's drink, and legal punishments are to be averted in cases of doubt. The man had been fasting and Umar and his contemporaries often repeated "avert legal punishments in cases of doubt." How many doubts are there in this story? So why was Umar ibn al-Khattab so keen on carrying out the punishment on a man who had been fasting all day long?!

It was narrated from al-Sa'ib ibn Yazid that Umar ibn al-Khattab came out to them and said: "I detected the smell of drink on so-and-so and he claimed that it was a drink of *tila'*. I will ask about what he drank, and if it is intoxicating, I will lash him." Umar ibn al-Khattab then lashed him the full legal punishment.[789]

The drink that the Bedouin drank from Umar was definitely intoxicating, so why was the Bedouin subjected to lashing while Umar dealt with the matter as if he was a stranger to it, when it was his own drink?!

You see that he lashes others merely for the presence of an odor, while overlooking the drinking of strong wine that intoxicated the Bedouin who was with him. In this very instance, he rebuked Abu Hurayra in the case of Qudama when he said: "I did not see him drink, but I saw him drunk

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789 - Sunan al-Nasa'i, vol. 8, p. 326.

and vomiting," and he told him: "You have gone too far in your testimony!"[790] This deduction by Abu Hurayra is reasonable, for it is not correct for a person to vomit something he did not drink. Meanwhile, Umar ibn al-Khattab makes judgments based on suspicion, for an odor emanates from anything fermented and is not necessarily the odor of wine itself. There is a big difference, indeed a huge difference, between vomiting and an odor. If that person Umar is talking about is not drunk, then for what reason is he lashing him? Did he not say to the Bedouin, "I only lashed you for your intoxication"?! The word "only" (*innama*) denotes exclusivity. That person claimed he drank *tila'*, and *hudud* punishments are to be averted in cases of doubt. So Umar should have believed him and left his matter to God Almighty. But Umar is fond of beating, and he looks for the slightest reason to beat, and it does not matter to him if the one being beaten is a man or a woman. Nor does it matter to him if he beats the person in front of their relatives and family members, without regard for anything. The important thing is the beating, in order to

790 - *Al-Isaba fi Tamyiz al-Sahaba*, vol. 5, p. 425; *Sunan al-Bayhaqi al-Kubra*, vol. 8, p. 315; *Musannaf Abd al-Razzaq*, vol. 9, p. 241; *Akhbar al-Madina*, vol. 2, p. 36; *al-Wafi bi al-Wafayat*, vol. 24, p. 152; *al-Kafi fi Fiqh Ibn Hanbal*, vol. 4, p. 234; *al-Mughni*, vol. 9, p. 139; *al-Muharrar al-Wajiz fi Tafsir al-Kitab al-'Aziz*, vol. 2, p. 235; *Tafsir al-Qurtubi*, vol. 6, p. 298; *Ahkam al-Qur'an* by Ibn al-'Arabi, vol. 2, p. 168.

treat the effects and memories of the suffering caused by al-Khattab during childhood.

Al-Jassas defended Umar ibn al-Khattab as required by the doctrine of the uprightness of all the Companions and the superiority of the ten who were given glad tidings, among whom there was not a single Helper! One would not expect those who defended him in his opposition to the Messenger of God (s.a.w.) to not defend him in what is less than that. Rather, they attacked those who narrated that they saw Umar drinking and accused them of deception. Ibn Hibban said: Sa'id ibn Dhi La'wa is a deceiving old man who claims that he saw Umar ibn al-Khattab drinking an intoxicant. Al-Sha'bi narrated from him, and he did not narrate anything in the world except this hadith and another hadith that is not permissible to mention in books! Whoever claims that he is Sa'id ibn Dhi Haddan has erred; and how could Umar ibn al-Khattab drink an intoxicant when he is the one who addressed the people in Medina and said in his sermon, I heard the Prophet (s.a.w.) say: "*Khamr* is from five things, and *khamr* is what befogs the mind." Umar was not one of those who used to drink it in the beginning of Islam when drinking it was permissible. Rather, he forbade it for

himself and said, I will not drink anything that takes away my mind.[791]

This is how the man became a deceiver because he saw Umar drinking an intoxicant, so his observation became a claim, and his testimony became deception, as if Umar is in the position of Shith ibn Adam, even though he is the one who asked for *nabidh* while he was on his deathbed! And a Bedouin drank from his water-skin and became intoxicated! How did the Bedouin get intoxicated if what was in Umar's water-skin was not intoxicating?!

It was narrated from Hammam that Umar was brought *nabidh* made from the raisins of Ta'if. When he tasted it, he frowned and said: The *nabidh* made from the raisins of Ta'if is strong. Then he called for water and poured it over it and drank, and said: If it becomes too strong for you, then pour water over it and drink.[792]

Ibn Hazm mentioned the story in *al-Muhalla* and said: "This report is authentic, but it does not serve as proof for them, because it does not state that the *nabidh* was intoxicating, nor that it had become strong. It only informs that Umar said the *nabidh* of Ta'if has strength and intensity, and that he diluted it with water and then drank it! The apparent

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791 - Kitab al-Majruhin by Ibn Hibban, vol. 1, p. 316, under no. 384.

792 - Musannaf Ibn Abi Shayba, vol. 5, p. 79, under no. 23877; *al-Mabsut* by al-Sarakhsi, vol. 24, p. 8.

meaning is that Umar feared it would become strong and intense so he hastened to dilute it with water. This agrees with our view, not theirs at all. Only these two reports are authentic from what we mentioned."[793]

Ibn Hazm says in describing the drink: "It does not state that the *nabidh* was intoxicating, nor that it had become strong." This statement of his is most astonishing. Otherwise, why would Umar frown when he tasted it if it was not strong?! And why did he dilute it with water?! What need is there to dilute an ordinary drink?! The proof of the invalidity of what Ibn Hazm claims is the statement of Alqama ibn al-Aswad: "We used to visit Abdullah ibn Mas'ud and he would give us strong *nabidh* to drink."[794]

It is narrated from Amara ibn Abi Hafsa from Ikrima who said: Umar was brought a drink while he was at the place of standing on the evening of Arafat. He drank, then passed it to the leader of the people of Yemen who was on his right. He said, "I am fasting." Umar said, "I insist that you break your fast and order your companions to break their fast."[795]

The report says "Umar was brought a drink" and drink (*sharab*) in their understanding is other than water and milk.

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793 - Al-Muhalla by Ibn Hazm, vol. 7, p. 487.
794 - Ahkam al-Qur'an by al-Jassas, vol. 4, p. 126.
795 - Musannaf Ibn Abi Shayba, vol. 5, p. 108, no. 24194.

This means that Umar was not content with making them break their fast in the evening - meaning after *Asr* - but he made them break their fast with an intoxicating drink!

It is narrated from Amr ibn Maymun who said: I was present with Umar when he was stabbed. The physician came to him and said, "Which drink do you prefer?" He said, "*Nabidh*!" So he was brought *nabidh* and he drank it, and it came out from one of his stab wounds. He used to say, "We drink from this *nabidh* a drink that cuts through camel meat." He [the narrator] said: I drank from his *nabidh* and it was like the strongest *nabidh*.[796]

In the *Musannaf* of Ibn Abi Shayba it is narrated from Nafi' ibn Abd al-Harith that Umar said: "Drink this *nabidh* in these water-skins for it strengthens the back and digests what is in the belly, and it will not overpower you as long as you find water."[797]

Here is Umar inviting people to drink *nabidh* (wine) and offering medical advice and recommendations that drinking *nabidh* facilitates the digestion of food. In this regard, Ibn Abi al-Dunya said: My father, may God have mercy on him, told me: One of the wise men said to his son: O my son, what makes you inclined to *nabidh*? He said: It

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796 - Al-Nasikh wa al-Mansukh by al-Nahhas, vol. 1, p. 175.
797 - Musannaf Ibn Abi Shayba, vol. 5, p. 110, under no. 24213.

helps me digest my food. The father said: By God, O my son, it is more digestive to your religion.[798]

Umar used to justify his drinking of strong *nabidh* by saying that he had difficulty with his bowels and had a dry constitution, so he would drink *nabidh* to facilitate digestion. But it can be said in response that easing and softening the bowels is not limited to *nabidh*, and he continued to drink it until he departed from this world. Historians and biographers have mentioned that he was brought *nabidh* after he was stabbed and he drank it, and it came out from the wound. Amr ibn Maymun said: I witnessed Umar when he was stabbed. The physician came to him and said: Which drink do you like most? He said: *Nabidh*! So he was brought *nabidh* and he drank it, and it came out from one of his stab wounds. He used to say: We drink from this *nabidh* a drink that cuts through camel meat. He said: I drank from his *nabidh* and it was like the strongest *nabidh*.[799]

In their saying "the strongest *nabidh*" there is an indication of the potency of the *nabidh* that made the Bedouin become intoxicated to the point of losing consciousness, and this is

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798 - Dhemm al-Muskar by Ibn Abi al-Dunya, vol. 1, p. 74.
799 - Al-Nasikh wa al-Mansukh, Al-Nahhas, vol. 1, p. 175.

contrary to what they said about the water-skin being "shaken by the camel."

Amr ibn Maymun al-Awdi said: I witnessed Umar ibn al-Khattab when he was stabbed. He said: Abu Lu'lu'a came to him while he was perhaps straightening the rows, and he stabbed him and stabbed twelve other men. He said: I saw Umar stretching out his hand and saying: Catch the dog for he has killed me. A man came from behind him and grabbed him. He said: Umar was carried to his house and the physician came to him and said: Which drink do you like most? He said: *Nabidh*! So *nabidh* was called for and he drank from it, and it came out from one of his stab wounds. He said: This is just pus, the pus of blood. He said: Then milk was called for and he drank it and said: Give your final instructions, O Commander of the Believers, for by God I do not think you will last until evening.[800]

Nabidh was his favorite drink, and this is different from what he mentioned about the necessity due to difficulty in digestion, for that would be in the position of medicine for treatment, and it is not usually said regarding that: Which medicine do you like most?

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800 - Sunan al-Bayhaqi al-Kubra, vol. 3, p. 113, *Al-Tabaqat al-Kubra*, vol. 3, p. 362, and *Sharh Ma'ani al-Athar*, vol. 4, p. 218.

Umar implemented the punishment for drinking wine on his son Abd al-Rahman ibn Umar, who was called Abu Shahma, just as he implemented the punishment for drinking wine on Qudama ibn Maz'un, the brother of his wife Zaynab bint Maz'un ibn Habib.

It is narrated from Yazid ibn al-Asamm that there was a brave man from the people of Syria, and Umar missed him and asked about him. He was told: "He has become addicted to drinking!" So Umar called his scribe and said to him: "Write from Umar ibn al-Khattab to so-and-so son of so-and-so, peace be upon you. I praise God to you, there is no god but He "In the name of God, the Compassionate, the Merciful. Ha Mim…" until His saying "To Him is the final return"[801]." He sealed the letter and said to his messenger: "Do not deliver it to him until you find him sober." Then he ordered those with him to pray for his repentance. When the letter reached him, he began to read it and say:

"My Lord has promised to forgive me and has warned me of His punishment." He kept repeating it to himself until he wept, then he repented in the best manner. When news of his repentance reached Umar, he said: "This is what you

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801 - Ruh al-Ma'ani, vol. 24, p. 43, and *Tafsir Mujahid*, vol. 2, p. 563, with slight differences.

should do. If you see your brother slip, support him, stop him, and pray to God to accept his repentance. Do not be helpers of the devils against him."

Why did Umar not deal with his son Abd al-Rahman in the same way he dealt with this man? Why did he not treat Sabigh, who was noble among his people, in the same way? And how can he call others to this approach while adding a punishment that has no evidence from the Book or *Sunna*, which led to the killing of his son? Two completely different behaviors in one incident. But it seems that Abd al-Rahman ibn Umar's drinking of wine was a violation of the reputation of the family of al-Khattab, which Umar could not bear! Then he says: "If you see your brother slip, support him, stop him, and pray to God to accept his repentance. Do not be helpers of the devils against him." But he punished Sabigh ibn Asal for something less than this, and made him a man whose company people avoided after he had been noble among his people. Islam has made the sanctity of the believer greater than the sanctity of the Ka'bah.

Abdullah ibn Abbas said: It reached Umar ibn al-Khattab that Samura sold wine. So he said: "May God fight Samura! Did he not know that the Messenger of God (s.a.w.) said:

God has cursed the Jews; the fats were forbidden to them, so they melted them and sold them'[802]?"

The story of Qudama ibn Maz'un

Umar appointed Qudama ibn Maz'un to govern Bahrain. Al-Jarud al-'Abdi came from Bahrain to Umar and said: "O Commander of the Faithful, Qudama drank and became intoxicated, and I saw one of the prescribed punishments (*hudud*) of God that I was obligated to report to you." Umar said: "Who will testify with you?" He said: "Abu Hurayra." So he summoned Abu Hurayra and said: "What do you testify to?" He said: "I did not see him drink, but I saw him intoxicated and vomiting." Umar said: "You have exaggerated in your testimony." Then he wrote to Qudama to come to him from Bahrain.

When he arrived, al-Jarud said to Umar: "Carry out the ordinance of the Book of God on this man." Umar said: "Are you an adversary or a witness?" He said: "A witness." Umar said: "You have given your testimony!" So al-Jarud fell silent. Then the next day he went to Umar and said:

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802 - *Sahih Muslim*, vol. 3, p. 1207, *Sunan al-Nasa'i al-Kubra*, vol. 3, p. 87 and vol. 6, p. 342, *Al-Sunan al-Ma'thura*, vol. 1, p. 283, *Sunan Ibn Majah*, vol. 2, p. 1122, *Sunan al-Darimi*, vol. 2, p. 156, *Sunan al-Nasa'i al-Mujtaba*, vol. 7, p. 177, *Musnad Abi Awana*, vol. 3, p. 371, *Musannaf Abd al-Razzaq*, vol. 6, p. 75 and vol. 8, p. 195, *Ma'rifat al-Sunan wa al-Athar*, vol. 4, p. 399, *Musnad al-Humaydi*, vol. 1, p. 9, *Musnad Ahmad ibn Hanbal*, vol. 1, p. 25, *Musnad al-Bazzar*, vol. 1, p. 219, *Musnad Umar ibn al-Khattab*, vol. 1, p. 46 and p. 47, *Fath al-Bari*, vol. 4, p. 414, *Umdat al-Qari*, vol. 12, p. 36, *Al-Tamhid* by Ibn Abd al-Barr, vol. 4, p. 143, and *Muqaddimat Fath al-Bari*, vol. 1, p. 360.

"Carry out the prescribed punishment (*hadd*) of God Almighty on this man." Umar said: "Hold your tongue or I will make things unpleasant for you!" He said: "O Umar, by God, that is not just. Your cousin drinks wine and you make things unpleasant for me!"

Abu Hurayra said: "If you doubt our testimony, then send for al-Walid's daughter - Qudama's wife - and ask her." So Umar sent for Hind bint al-Walid seeking her testimony, and she established the testimony against her husband. Umar said to Qudama: "I am going to apply the prescribed punishment on you." He said: "If I had drunk as they claim, you would have no right to punish me!" Umar said: "Why not?" Qudama said: "God Almighty says: "There is no blame on those who believe and do righteous deeds for what they ate [in the past] if they [now] fear God and believe and do righteous deeds."

Umar said: "You have misinterpreted. If you had been mindful of God, you would have avoided what God has prohibited." Then Umar turned to the people and said: "What do you think about flogging Qudama?" The people said: "We do not think you should flog him as long as he is ill." So he remained silent on that for some days.

Then one day he awoke having resolved to flog him. He said to his companions: "What do you think about flogging

Qudama?" They said: "We do not think you should flog him as long as he is ill." Umar said: "For him to meet God under the lashes is more beloved to me than to meet Him with it [the sin] on my neck. Bring me a sound whip." Umar ordered Qudama to be lashed, which angered Umar and he shunned him. Umar went on Hajj and Qudama was with him, angry with him. When they returned from their Hajj, Umar rested at al-Saqya and slept. When he woke up from his sleep, he said: "Bring Qudama to me quickly, for by God, someone came to me in my dream and said: Make peace with Qudama for he is your brother,' so bring him to me quickly!" When they brought him, he refused to come, so Umar ordered that if he refused, they should drag him to him! Umar spoke to him and sought forgiveness for him, and that was the first of their reconciliation. Ibn Jurayj narrated from Ayyub al-Sakhtiyani who said: "No one from the people of Badr was punished for drinking wine except Qudama ibn Maz'un." Qudama died in the year 36 AH at the age of sixty-eight.[803]

Ibn Ashur said regarding this story: What is narrated about the reason for revelation may be explanatory and interpretive of an apparent unintended meaning. Qudama

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803 - Usud al-Ghaba, vol. 1, p. 908, *Al-Muharrar al-Wajiz fi Tafsir al-Kitab al-Aziz*, vol. 2, p. 235, and *Al-Wafi bi al-Wafayat*, vol. 24, p. 153.

ibn Maz'un misunderstood the saying of the Exalted: "There is no blame upon those who have believed and done righteous deeds for what they have eaten", so he used it as an excuse to Umar ibn al-Khattab for Qudama's drinking of wine.[804]

This text includes an account of the dialogue that took place between Umar ibn al-Khattab and al-Jarud regarding the story of Qudama, which is mentioned by Ibn Atiyya al-Andalusi in his commentary (*tafsir*). He said:

This verse was interpreted by Qudama ibn Maz'un al-Jumahi, one of the Companions who emigrated to Abyssinia with his two brothers Uthman and Abdullah, then emigrated to Medina and witnessed [the Battle of] Badr. He was the brother-in-law of Umar ibn al-Khattab, the maternal uncle of Abdullah and Hafsa. Umar ibn al-Khattab appointed him over Bahrain, then dismissed him because al-Jarud, the chief of Abd al-Qays, came to Umar ibn al-Khattab and testified against him for drinking wine.

Umar said to him, "And who will testify with you?"

He said, "Abu Hurayra."

So Abu Hurayra came and Umar said to him, "What do you testify to?"

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804 - Al-Tahrir wa al-Tanwir, Ibn Ashur, vol. 1, p. 10.

He said, “I did not see him drink, but I saw him drunk and vomiting!”

Umar said to him, “You have gone to extremes in your testimony.”

Then Umar wrote to Qudama to come to him, so he came.

Al-Jarud said to Umar, “Carry out the ordinance of God’s Book against this man!”

Umar said to him, “Are you an adversary or a witness?”

He said, “Rather, a witness.”

He [’Umar] said, “You have given your testimony!” So al-Jarud fell silent.

Then he went to Umar the next day and said, “Carry out the ordinance of God’s Book against Qudama.”

Umar said to him, “I see you as nothing but an adversary, and only one man has testified with you.”

Al-Jarud said, “I implore you by God!”

Umar said, “Hold your tongue or I will punish you!”

Al-Jarud said, “By God, O Umar, this is not just! That your cousin drinks wine and you punish me!”

Abu Hurayra said, “If you doubt our testimony, then send for al-Walid’s daughter and ask her” - she was Qudama’s wife.

So Umar sent for Hind bint al-Walid, imploring her by God, and she upheld the testimony against her husband. Umar said to Qudama, "I am going to apply the legal punishment (*hadd*) to you."

He said, "If I had drunk as they claim, you would have no right to punish me."

Umar said, "Why?"

He said, "Because God Almighty says: "There is no blame upon those who believe and do righteous deeds…"

Umar said to him, "You have misinterpreted. When you are mindful of God, you avoid what He has prohibited for you." Then Umar carried out the punishment on him.

He was ill, so some of the Companions said, "We do not think you should lash him while he is sick."

One day, he resolved to flog him. He said to his companions, "What do you think about flogging Qudama?" They said, "We do not think that should be done while he is ill." Umar said, "For him to meet God while under the lashes is more beloved to me than for me to meet Him with it [the sin] on my neck." He ordered for Qudama to be flogged. Qudama became angry with Umar and shunned him until Umar went on Hajj, and Qudama went with him while still angry with him. When Umar was at al-Saqya, he slept and then woke up and said, "Bring

Qudama to me quickly, for someone came to me in my sleep and said, Make peace with Qudama for he is your brother.'" He sent for Qudama but he refused to come. Umar said, "Drag him if he refuses!" When he came, Umar spoke to him and sought forgiveness for him, and they reconciled. Ayyub ibn Abi Tamima said, "No one from the people of Badr was punished for drinking wine other than him."[805]

That was the story that the *hadith* scholars and historians chose, and they concealed from it what would reveal matters that would harm Umar's reputation or make the discussion of it reprehensible, in the words of Ibn Hisham. Ibn Shabba mentioned in *Akhbar al-Madina* details that reveal hidden aspects of Umar's personality, and here are the details of that.

Ibn Shabba said: Muhammad ibn Yahya narrated to us from Muhammad ibn Ja'far, he said: When al-'Ala' ibn al-Hadrami, who was Umar's governor over Bahrain, passed away, Umar appointed Qudama ibn Maz'un over it. He went out to raid some of the lands of the non-Arabs, and they faced hardship and difficulties in their journey. They passed by an open house, so Qudama, al-Arqam ibn Abi al-

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805 - Al-Muharrar al-Wajiz fi Tafsir al-Kitab al-Aziz, Ibn Atiyya al-Andalusi, vol. 2, p. 235.

Arqam, Ayyash ibn Abi Rabi'a al-Makhzumi, and Ibn Hanzala al-Rizqi al-Ansari entered it. They found in it a lot of food and wine in jars, so Qudama and some of those with him ate and drank from that wine! Then Abu Hurayra caught up with them and passed by the house and entered it and found them. He rebuked them for what they had done. He said: "What is it to you and this, O son of his father?" Ayyash said: "By God, I was not involved in their matter, nor did I drink what they drank!" He said: "Then why are you with them?" He said: "I took shade in their shade." And he vomited and threw up pieces he had eaten and drank water over it.

Al-Jarud al-'Abdi and a man from Banu Riyah ibn Yarbu' ibn Hanzala, who was a eunuch in the pre-Islamic times and was called the eunuch of Banu Riyah, rode with a group of the people of Bahrain until they came to Umar. They mentioned to him the matter of Qudama and testified against him for drinking wine. He insulted them and became extremely angry with them! He refused to let them stay and prevented the people from hosting them. Al-Jarud passed by the house of Umar and his daughter was looking out, and she was the daughter of Qudama's sister. She said: "By God, I hope God disgraces you!" He said: "God only

disgraces the two eyes that resemble your eyes or your father sins!"

Umar hoped that they would retract their testimony, and he considered what they said to be very serious! He sent to al-Jarud: "I was about to kill you or imprison you in Medina so you never leave it or erase you from the stipends so you never take a stipend with the Muslims ever!" Al-Jarud sent to him: "If you kill me, then you will be most wretched by that. If you imprison me in Medina, then there is no city more beloved to me than the city in which is the grave of the Messenger of God, his pulpit and his place of migration. If you erase me from the stipends, then I have ample wealth and the sin and consequence of that will be upon you." When Umar saw that they would not retract and only increased in severity, he sent for them and listened to them. He said: "By God, I never appointed a governor out of desire in him except Qudama, then by God, God did not bless him for me."

Then he wrote to Abu Hurayra: If what they testified is true, then lash Qudama the prescribed punishment and be just.

When the letter of Umar reached Abu Hurayra, he lashed Qudama the prescribed punishment. Qudama then went to Umar and complained about Abu Hurayra. When Abu

Hurayra arrived, Umar sent for him saying: Argue with Qudama for he has complained about you.

He said: No, not until my mind returns to me, the fatigue of the journey leaves me, and I sleep, for I have been sleepless on my journey.

He remained for three days, then argued with Qudama in the house of Umar. With Umar was Zaynab bint Maz'un, the mother of Hafsa and Abd Allah, the two children of Umar. They argued back and forth, with Abu Hurayra being the more long-tongued of the two. Bint Maz'un became alarmed and said: May God curse you, you long-tongued, unjust old man! Abu Hurayra replied: Rather, may God curse you, you red-faced, foul-mouthed, obscene old woman![806]

Qudama said: O Commander of the Faithful, ask him why he lashed me?

He said: I lashed you for what I saw from you!

He said: Did you see me drink wine?

He said: No.

Umar said: God is the Greatest!

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806 - All this cursing and insulting took place in the presence of the Caliph Umar, who was known for his awe-inspiring demeanor! What draws the attention of the observer is Umar's behavior with the daughter of Maz'un, contrary to his usual manner, for he would beat women for much lesser things than what she did!

Abu Hurayra said: May God have mercy on Abu Bakr. Your wife insults me, you judge between me and your son-in-law in your house, and you support against me with *takbir*!

Umar said: Then get up. They all got up until we sat in the mosque, and the people gathered around them.

Qudama said: I implore you by God, did you see me drink wine?

He said: No.

He said: Did you see me buy it?

He said: No.

He said: Did you see me carry it?

He said: No.

He said: Did you see it being carried to me?

He said: No.

He said: God is the Greatest! Then for what did you lash me?

He said: I lashed you because I saw you vomiting it, expelling it from your stomach. So from where did you take it in?

Qudama said: And you are knowledgeable about wine?

He said: Yes, by God, I used to drink it. Then I never drank it after I pledged allegiance to the Messenger of God.

Umar said: Repent to God, O Qudama! O God, he spoke the truth and I lied, he acted righteously and I acted immorally. Repent to God![807]

This is the story as narrated by Ibn Shabba, and you can see that it contains many details that others deliberately concealed in order to preserve the image of the Caliph in people's minds. When a Muslim learns about Umar's behavior towards those who testified against his wife's brother for drinking wine, he is astonished by that pre-Islamic behavior that has no relation to Islam. "He insulted them, became extremely angry with them, refused to let them stay, and forbade the people from hosting them!"

Why did he do all this to them?! Is it because they testified against one of his wife's relatives, when he did not hesitate when they testified against his son and had the punishment carried out on him a second time? Or is it because Umar had a weakness, and what a weakness, before his wife? This wife who does not respect her husband's sanctity, attends a men's gathering, and says to Abu Hurayra in front of her husband "of prestige" who is feared by governors and army commanders: "May God curse you, you long-tongued, unjust old man." So she curses, in front of her husband, a Companion whom the Salafis of our time

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807 - Akhbar al-Madina, Ibn Shabbah al-Numayri, vol. 2, p. 38.

strive to defend! And look at Abu Hurayra's response to her: "Rather, may God curse you, you red-faced, foul-mouthed, obscene old woman in her home." So he testifies about her obscenity and indecency in her home, while he is in her home!

This heated dialogue full of "cursing", "obscenity" and "foul language" takes place in Umar's presence, with no trace of his prestige or his whip! There are reflections and lessons in the story other than what we mentioned, for those who wish to ponder.

Al-Zuhri narrated from al-Sa'ib ibn Yazid that Umar ibn al-Khattab said: "It was mentioned to me that Ubayd Allah and his companions drank an intoxicant in Syria. I will inquire about it, and if it was intoxicating, I will have them lashed."[808]

This time it was in Syria, and the drinker was Ubayd Allah ibn Umar, not Abd al-Rahman ibn Umar. So Umar and his sons had a fondness for drink, of which history has preserved a small amount for us, and what is hidden is certainly greater.

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808 - Musannaf Ibn Abi Shaybah, vol. 5, p. 68, under number 23756.

Chapter 9

Some other reports about Umar

Ibn Jarir, Ibn Abi Hatim, al-Tabarani in al-Awsat, Abu al-Shaykh and Ibn Mardawayh narrated from Ibn Abbas regarding His saying:] ""And among the Bedouins around you"" the verse. He said: The Messenger of God (s.a.w.) stood up on a Friday to deliver a sermon and said: "Stand up O so-and-so and leave for you are a hypocrite! Leave O so-and-so for you are a hypocrite." He expelled them by their names and exposed them. Umar ibn al-Khattab was not present at that Friday prayer due to some need he had. Umar met them as they were leaving the mosque and he hid from them out of shame that he did not attend the Friday prayer, thinking the people had dispersed. They also hid from Umar thinking he had learned of their matter. Umar entered the mosque and found the people had not dispersed. A man said to him: "Rejoice O Umar, for today God has exposed the hypocrites." This is the first punishment, and the second punishment is the punishment of the grave.[809]

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809 - Sahih Ibn Khuzaymah, vol. 3, p. 208, *Sahih Ibn Hibban*, vol. 8, p. 230, *Al-Durr al-Manthur*, vol. 4, p. 273, *Tafsir Ibn Kathir*, vol. 4, p. 181, *Zad al-Masir*, vol. 6, p. 423, *Fath al-Qadir*, vol. 2, p. 401, *Al-Mu'jam al-Awsat*, vol. 1, p. 242, *Musnad Ahmad*, vol.

In some reports they were thirty-six hypocrites, but the biographical books are devoid of their names. All that is mentioned is so-and-so and so-and-so. Al-Tabarani mentioned twelve names whose owners are neither here nor there. He did not mention the chain of narration, which added more ambiguity to the matter.

Al-Sa'ib ibn Yazid al-Kindi narrated: I was standing in the mosque when a man threw pebbles at me. I looked and it was Umar. He said: "Go and bring me those two." I brought them to him and he said: "Who are you? Where are you from?" They said: "We are from the people of Ta'if." He said: "If you were from the people of the city, I would have made you suffer. You raise your voices in the mosque of the Messenger of God?!"[810] Umar heard the voice of a man in the mosque and said: "Do you know where you are?"[811]

He says this while he is the one who bid farewell to the Messenger of God by raising his voice in his face and accusing him of raving, until the Prophet (s.a.w.) became angry, expelled him and those who were with him.

5, p. 273, *Majma' al-Zawa'id*, vol. 1, p. 112 and vol. 7, p. 34, *Takhrij al-Ahadith wa al-Athar*, vol. 2, p. 97, *Al-Muhalla*, vol. 11, p. 221, *Dala'il al-Nubuwwah*, vol. 5, p. 283, and *Al-Bidayah wa al-Nihayah*, vol. 5, p. 27.

810 - Sahih al-Bukhari, vol. 1, p. 179, *Al-Jami' bayn al-Sahihayn*, vol. 1, p. 133, *Sunan al-Bayhaqi al-Kubra*, vol. 2, p. 447, *Mirqat al-Mafatih*, vol. 2, p. 418, and *Tafsir Ibn Kathir*, vol. 3, p. 294.

811 -Tafsir Ibn Kathir, vol. 3, p. 294 and *Tafsir al-Qurtubi*, vol. 2, p. 115

Ibn Abbas narrated that Umar ibn al-Khattab said: I came and the Messenger of God was in a chamber, and he was on a mat with nothing between him and it. Under his head was a leather pillow stuffed with palm fibers, and at his feet were *qaraz*[812], and at his head were *uhub*[813]. I saw the marks of the mat on his side and I wept. He said: "What makes you weep?" I said: "O Messenger of God, Khosrow and Caesar are in what they are in, and you are the Messenger of God?" He said: "Are you not pleased that they have this world and we have the Hereafter?"

Umar weeps out of compassion for the Messenger of God! And in the same week that he (s.a.w.) passed away, he attacks the house of his daughter (a.s.) in the name of Islam!

Al-Mada'ini said: Umar wrote to Adi in his letter: "Indeed, God has made for the people of good, supporters for it, and for the people of evil, companions who make it appealing to them. I have forbidden you from your scribe but I have not seen you avoiding that, nor rebuking him for oppressing the subjects and diminishing their rights. When you do that, O Adi, you are deceived by me, abandoning your share from God. So expel this disgraceful one from

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812 - Large trees with thick trunks like walnut trees, belonging to the Fabaceae family. They are a type of Arabian acacia from which a famous gum is extracted. The singular is *qarazah*, and *qarazah* is a greenish leguminous fruit compressed between the seeds like the fruit of acacia.

813 - Plural of *ihab*, which is animal skin before tanning.

you, and do not make him a partner in your trust, and remove him from the city. For if I were to make anyone from the party of Satan a partner in my trust, I would have sought the help of Ibn Abi Muslim. So spare me yourself, O Adi, and do not make me bear your unpleasantness, God willing. And peace."[814]

Whoever hears the statement of Umar "If I were to include anyone from the party of Satan in my trust, I would have sought the help of Ibn Abi Muslim" would imagine that Umar only included the party of the Merciful in his trust. But the reality is completely the opposite. He marginalized the people of Badr and the early converts to Islam, and gave preference to the *tulaqa'* (those who fought against Islam until the last possible moment and only entered it reluctantly to save their lives). Among the *tulaqa'* was Yazid ibn Abi Sufyan, whom Abu Bakr appointed and Umar confirmed. And among them was Mu'awiya ibn Abi Sufyan, who was cursed by the tongue of the Messenger of God who does not speak from desire. Umar was not content with employing him, but he used to say about him: "This is the Chosroes of the Arabs."

And among those who belittled the religion was al-Walid ibn Uqba ibn Abi Mu'ayt, whom the Qur'an called a *fasiq*

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814 - *Ansab al-Ashraf* by al-Baladhuri, vol. 8, p. 193

(transgressor), yet Umar employed him! And among them was Qunfudh al-Taymi who slapped the face of Fatima, daughter of the Messenger of God (s.a.w.), on the day they attacked her house. Umar appointed him as governor over Mecca, and when he died during his lifetime, he prayed over him and descended into his grave. And among them and among them…

It is narrated that the Banu Amr ibn Awf, who built the Quba Mosque, came to Umar ibn al-Khattab during his caliphate to allow Majma' ibn Haritha to lead them in prayer in their mosque. He said: "No, not even the delight of an eye! Was he not the imam of the Mosque of Dirar?" Majma' said to him: "O Commander of the Faithful, do not be hasty with me. By God, I prayed in it while I did not know what they secretly intended by it. If I had known, I would not have prayed with them in it. I was a young man who recited the Qur'an while they were elders who did not recite the Qur'an. So I led the prayer, thinking only that they were seeking nearness to God Almighty, and I did not know what was in their hearts." So Umar excused him and believed him, and ordered him to pray in the Quba Mosque.[815]

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815 - Tafsir al-Baghawi, vol. 1, p. 93

Jabir ibn Abdullah said: Umar saw meat hanging in my hand and said: "What is this, O Jabir?" I said: "I craved meat so I bought it." Umar said: "O Jabir, whenever you crave something you buy it? Do you not fear this verse: "You exhausted your pleasures during your worldly life"?"[816]

Al-Bayhaqi said: We narrated from Abu Hurayra that a man used to gift a camel's thigh to Umar every year. He said: The man came disputing to Umar and said, "O Commander of the Faithful, judge between us with a decisive judgment just as the thigh is separated from the camel!" So Umar wrote to his workers, "Do not accept gifts for they are bribes."[817]

It seems that al-Bayhaqi omitted a part of the story. Ibn Abi al-Dunya narrated it as follows: From Abu Jarir al-Azdi who said: A man used to constantly gift a camel's thigh to Umar until one day he came to him with an opponent. He said to him, "O Commander of the Faithful, judge between us with a decisive judgment just as the thigh is separated from the rest of the camel." Umar said: "He kept repeating it to me until I feared for myself." So Umar judged against

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816 - Tafsir al-Baghawi, vol. 1, p. 260

817 - Al-Sunan al-Sughra by al-Bayhaqi, al-A'zami edition, vol. 9, p. 51, under no. 4186, and *Sunan al-Bayhaqi al-Kubra*, vol. 10, p. 138, and *Al-Ashraf fi Manazil al-Ashraf*, vol. 1, p. 295, and *Kanz al-'Ummal*, vol. 5, p. 327

him, then wrote to his workers: "To proceed: Beware of gifts for they are from bribes."[818] The man had the right to repeat it because he had gifted many times. The narration says: "He used to constantly gift", and this context indicates persistence and continuity.

It was narrated from Anas that when they had a drought, Umar would pray for rain through al-'Abbas ibn Abd al-Muttalib, saying: "O God, we used to beseech You through our Prophet and You would provide us with rain. Now we beseech you through the uncle of our Prophet, so provide us with rain." He said: Then it would rain.[819]

If he himself is the third of three, and the best of creation after the Messenger of God (s.a.w.) and Abu Bakr, then why does he not pray for rain himself? Seeking rain through someone of lesser status while someone of higher status is present is ugly in the view of the intelligent! If al-'Abbas - despite his lofty status - is superior to Ali ibn Abi Talib (a.s.), then why did the Messenger of God (s.a.w.) not invoke God's curse through him on the day the delegation of Najran came?! Yes, Umar knew that the Quraysh - except those whom your Lord has shown mercy - hated Ali (a.s.). If he had prayed for rain through him, their argument

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818 - Al-Ashraf fi Manazil al-Ashraf, vol. 1, p. 251
819 - Sahih al-Bukhari, vol. 1, p. 342, hadith no. 964

would have been refuted, their hidden feelings exposed, and his virtue and status would have become apparent to those who were ignorant of it. The Quraysh only strived to turn the matter away from the Ahl al-Bayt (a.s.) by all means.

Sa'id ibn al-Musayyab said: When Abu Bakr passed away, A'isha held a lamentation (*nawh*) for him[820]. Umar came and stood at her door, forbidding them from crying over Abu Bakr, but they refused to stop. So Umar said to Hisham ibn al-Walid: "Go in and bring out to me the daughter of Abu Quhafa, the sister of Abu Bakr." When A'isha heard this from Umar, she said to Hisham: "I implore you by my house!" Umar said to Hisham: "Enter, for she has given you permission." So Hisham entered and brought out Umm Farwa, the sister of Abu Bakr, to Umar, who beat her with a whip several times. The lamentation dispersed when they heard that[821].

It seems that Umar was fond of attacking the mourners who had lost their loved ones and were certain they would not see them before the Day of Resurrection except in the world of dreams. Just as he attacked the house of Fatima (a.s.), he attacked the house of A'isha, the wife of the

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820 - This means that A'isha, the wife of the Prophet (s.a.w.), from whom half of the religion is taken, considered it permissible to lament over the deceased.
821 - *Tarikh al-Tabari*, vol. 2, p. 614

Prophet (s.a.w.), who was at the same time like a mother to him, being one of the Mothers of the Believers, the wife of the Messenger of God (s.a.w.), and the daughter of his first ally. He did not respect any of these considerations and attacked the house of A'isha, which was one of the houses of the Prophet (s.a.w.), without hesitation. If the Qur'an prohibited entering the houses of the Prophet (s.a.w.) without his permission, then what about attacking it? Then he tells the man: "Enter, for she has given you permission." When did the Prophet (s.a.w.) give him authority to allow that? This issue is a matter of contemplation.

Al-Tabari said: Ali ibn Muhammad narrated from those he named, some of them said: Abu Bakr appointed Umar as a judge during his caliphate, and he remained for a year without anyone bringing a dispute to him. They said: Zayd ibn Thabit used to write for him[822].

It is either one or the other; either the people lived as angels on earth for a whole year, then devilry returned to them or they returned to it…

There are two possibilities: either the people despaired of their rights after they saw the judgment of the two men regarding Fatima and Ali (a.s.), for whoever denies the purified ones by the text of the Book and rejects their

822 - *Tarikh al-Tabari*, vol. 2, p. 617

testimony has rejected the testimony of the truth for their purity. After all that, there is a question regarding appointing as a judge someone who does not know the *kalala* [inheritance of a person who dies leaving neither parent nor child] and *tayammum* [dry ablution] and many other issues, unless the position of judge has no relation to knowledge and *ijtihad* [independent legal reasoning]!

It is narrated from Abd al-Rahman ibn Awf that he was on guard one night with Umar ibn al-Khattab in Medina. While they were walking, a lamp flared up for them in a house, so they went towards it. When they got close to it, there was a door ajar with people inside raising their voices. Umar said, taking Abd al-Rahman by the hand: "Do you know whose house this is?" He said: "No." He said: "This is the house of Rabi'a ibn Umayya ibn Khalaf, and they are now drunk. What do you think?" Abd al-Rahman said: "I think we have done what God has forbidden us. God Almighty has forbidden us, saying "and do not spy", but we have spied." So Umar turned away from them and left them. This is a hadith with a sound chain of transmission, but the two [Bukhari and Muslim] did not include it.[823]

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823 - In *Al-Mustadrak ala al-Sahihayn* by al-Hakim, vol. 4, p. 419, under no. 8136, and *Tafsir al-San'ani*, vol. 3, p. 232

Why ask about the owner of the house as long as the crime has occurred? It became clear that the house was the house of Rabi'a ibn Umayya, who was mighty and powerful with a strong clan behind him. If he had been a weak man, Abd al-Rahman would have said something other than this, and Umar would have acted differently!

It is narrated from Hisham that he said: I saw Umar in the Year of Ashes [a year of drought and famine] pass by a woman who was making *asida* [a kind of porridge] for herself. He said: "You are not making it like this." Then he took the whip and said: "Like this," and showed her.[824]

It is not custUmary for men in Arab culture to get involved in the details of women's affairs. What Umar did is reminiscent of a radio program that was broadcast on Tunisian radio in the days of President Bourguiba under the title "Directives from the President." The Tunisian president (the Supreme Combatant) at the time used to address Tunisian citizens with advice and guidance to help them in the details of their daily lives - as he claimed - as if there was no mind in Tunisia at the time except the mind of the Supreme Combatant.

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824 - Al-Tabaqat al-Kubra by Muhammad ibn Sa'd, vol. 3, p. 314, *Kanz al-'Ummal*, vol. 12, p. 291

Muhammad ibn Umar al-Makhzumi narrated from his father, who said: Umar called out: "Prayer in congregation!" When the people gathered and became many, he ascended the pulpit, praised God and extolled Him as He deserves, and invoked blessings upon His Prophet. Then he said: "O people! I remember myself tending to my maternal aunts from Banu Makhzum, and they would give me a handful of dates or raisins, and I would spend my day - and what a day it was! Then he descended. Abd al-Rahman ibn Awf said to him:"You did nothing but disparage yourself." Meaning, you criticized yourself. He replied: "Woe to you, O Ibn Awf! I was alone and my soul spoke to me, saying: You are the Commander of the Believers, so who is better than you?' I wanted to make it know itself."[825]

Dhu al-Qarnayn ruled over a vast land between the East and West, yet he did not engage in the action that Umar did. Umar says: "I was alone and my soul spoke to me…" So why did he not speak to it privately as it spoke to him privately? And as long as the conversation was between him and his soul, why did he involve the people in it?! How far he is from intimate discourse, such as saying: "I am Your lowly, insignificant, poor, submissive servant"?! Even

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825 - Kanz al-'Ummal by al-Muttaqi al-Hindi, vol. 12, p. 291

his closest confidant and keeper of his secrets, Abd al-Rahman ibn Awf, found the action objectionable and considered it a humiliation of the soul without any benefit. As for his saying "I wanted to make it know itself", his soul already knew itself on the day of Uhud when he climbed the mountain like a deer, not turning to anything in his flight from martyrdom; on the day of Khaybar when he fled at the mere sight of Marhab the Jew and returned with his companions, making them cowards and they making him a coward; and on the day of the Confederates when he was trembling while hearing Amr ibn Abd Wudd challenging him and the rest of the Quraysh elders whose bravery was delayed until the day of Saqifa - the day they attacked the noblest house that even Gabriel used to seek permission to enter!

It is narrated from Abdullah ibn Umar that Atika bint Zayd, the wife of Umar ibn al-Khattab, kissed him while he was fasting, and he did not forbid her.[826]

It is narrated from Abdullah ibn Dinar that Umar went out at night and heard a woman saying: "This night has grown long and its sides have darkened, and I am sleepless without a lover to play with. By God, if it were not for my fear of God, the sides of this bed would be shaking!" So

826 - *Musannaf Ibn Abi Shayba*, vol. 2, p. 315, hadith no. 9408

Umar asked his daughter Hafsa: "What is the longest a woman can be patient without her husband?" She said: "Six months or four months." Umar said: "I will not hold back any of the armies longer than that."[827]

He asks his daughter this question despite being able to ask someone else, and he has more than one wife and concubine. And in this there is a lack of modesty between a father and his daughter! Why did he not ask one of his wives?! Perhaps because those who narrated this report wanted to make it an achievement for the family of al-Khattab, so they confined the matter between Umar and his daughter, and overlooked the lack of modesty and shame in that.

In complete contrast to that, a woman from the people of Medina acted with him.

They narrated that a woman came to Umar and said: "O Commander of the Faithful, my husband fasts during the day and stands (in prayer) at night, and I dislike complaining about him to you while he is engaged in obedience to God!" He said to her: "May God reward you well for praising your husband." She kept repeating her words to him and he kept repeating his response to her. Ka'b ibn Suwar al-Asadi was present and said to him: "O

827 - *Al-Durr al-Manthur*, vol. 1, p. 652.

Commander of the Faithful, judge between her and her husband." He said: "Is there any judgment in what she mentioned?" He said: "She is complaining about her husband distancing himself from her bed, and she is seeking her right in that." So Umar said to him: "As for you understanding that, then judge between them."[828]

He did not understand the woman's words because she clothed them in modesty and shyness, unlike his own shocking approach where he confronted his daughter with that question. This is the one whose assumption he considers better than the certainty of others, and his Lord agrees with him, so the Qur'an is revealed in harmony with the whims of his soul. Where did the Prophetic narrations, the angels and the heavenly approval go?!

It is narrated from Umar that he said: "By God, I force myself to have intercourse hoping that God will bring forth from me a soul that glorifies Him."[829]

Zayd ibn Aslam reported: It reached me that a woman came to Umar ibn al-Khattab and said, "My husband does not have intercourse with me." So he sent for him and said, "I have grown old and my strength has gone." Umar asked

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828 - Tafsir al-Qurtubi, vol. 5, p. 19, *Al-Durr al-Manthur*, vol. 1, p. 653, *Umdat al-Qari*, vol. 20, p. 188, *Al-Muntazam*, vol. 5, p. 115, *Al-Mabsut* by al-Sarakhsi, vol. 5, p. 220, *Bughyat al-Talab fi Tarikh Halab*, vol. 5, p. 2445, *Sifat al-Safwa*, vol. 1, p. 452, *Al-Adhkiya'*, vol. 1, p. 208.

829 - Sunan al-Bayhaqi al-Kubra, vol. 7, p. 79, *Kanz al-'Ummal*, vol. 16, p. 203.

him, "Do you have intercourse with her once a month?" He said, "More than that!" Umar said, "How often do you have intercourse with her?" He said, "Once every period of purity." Umar said, "Go, for that is sufficient for the woman."[830]

This is Umar's opinion, and in this he is ignorant of or ignores the differences between people, men and women, in this matter. The situation is that if the woman is not satisfied and protected by her husband, Satan opens doors for her that are difficult to close. If Umar ibn al-Khattab was an expert in this field such that he knew that amount was sufficient for the woman as he says, then why did he ask his daughter how long a woman can be patient away from her husband when he is the expert?

Abd al-Razzaq reported in *al-Musannaf* from Ubayd ibn Umayr: The Prophet (s.a.w.) and his companions consulted on how to make something by which they could gather for the prayer when they wanted to gather the prayer. They consulted about the *naqus* (bell). While Umar ibn al-Khattab wanted to buy two pieces of wood for the *naqus*, he saw in a dream, "Do not make the *naqus*, rather make the call to prayer (*adhan*)." Umar went to the Messenger of God (s.a.w.) to inform him of what he saw, and revelation

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830 - Musannaf Abd al-Razzaq, vol. 6, p. 257, *Al-Durr al-Manthur*, vol. 1, p. 655.

had already come to the Prophet (s.a.w.) about that. Umar was startled to hear Bilal making the call to prayer. The Prophet (s.a.w.) said, "The revelation has preceded you in that," when Umar informed him of it.[831]

They are two revelations, a revelation to the Messenger of God (s.a.w.) and a revelation to Umar! But the report mentions that Umar "saw in a dream, Do not make the *naqus*, rather make the call to prayer,'" and it does not mention the words of the *adhan*. This is a point of reflection.

Ahmad, al-Bukhari, al-Tirmidhi, al-Nasa'i, Ibn Hibban, and Ibn Mardawayh narrated from Umar ibn al-Khattab who said: We were with the Messenger of God (s.a.w.) on a journey and I asked him about something three times but he did not respond to me. So I prodded my camel and went ahead of the people, fearing that a Qur'anic verse would be revealed about me! It was not long before I heard someone calling out to me, and I trembled, thinking that something had been revealed about me. The Prophet (s.a.w.) said: "Tonight a surah has been revealed to me that is more beloved to me than the world and all that is in it: *Verily, We*

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831 - Musannaf Abd al-Razzaq, vol. 1, p. 456, *Al-Durr al-Manthur*, vol. 3, p. 108, *Fath al-Bari*, vol. 2, p. 82, *Umdat al-Qari*, vol. 5, p. 107 and p. 109] [*Tanwir al-Hawalik*, vol. 1, p. 66, *Sharh al-Zarqani*, vol. 1, p. 198, *Sharh Sunan Ibn Majah*, vol. 1, p. 51, *Awn al-Ma'bud*, vol. 2, p. 119, *Al-Marasil* by Abu Dawud, vol. 1, p. 81, *I'anat al-Talibin*, vol. 1, p. 229, *Al-Sira al-Nabawiyya*, vol. 3, p. 42, *Al-Bidayah wa al-Nihayah*, vol. 3, p. 233.

have granted you a manifest victory, that God may forgive you your sins of the past and the future.[832]"

Why would he fear that a Qur'anic verse would be revealed about him when he is the one with the agreements (*muwafaqat*), whom the Truth Almighty speaks to about everything, and the one given glad tidings of Paradise at the level of the prophets, the truthful, the martyrs and the righteous?!

Al-Alusi said: Al-Kharaiti narrated in *Makarim al-Akhlaq* from Thawr al-Kindi that Umar was patrolling in Medina when he heard the voice of a man singing in a house. He climbed over the wall to him[833] and found a woman with him and wine. He said: "O enemy of God, did you think that God Almighty would conceal you while you are in disobedience?" The man said: "O Commander of the Faithful, do not be hasty with me. If I disobeyed God Almighty once, you have disobeyed God Almighty in three ways. He, glory be to Him, said: *And do not spy'*, and you

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832 - *Sahih al-Bukhari*, vol. 4, p. 1531, vol. 4, p. 1829, vol. 4, p. 1915, *Sunan al-Nasa'i al-Kubra* vol. 6, p. 461, *Musnad Ahmad ibn Hanbal* vol. 1, p. 31, *Kanz al-'Ummal* vol. 2, p. 134, *Al-Jami' bayn al-Sahihayn*, vol. 1, p. 135, *Muwatta' Malik* vol. 1, p. 203, *Sharh al-Zarqani* vol. 2, p. 23, *Al-Istidhkar*, vol. 2, p. 495, *Shu'ab al-Iman*, vol. 2, p. 487, *Dala'il al-Nubuwwa* vol. 4, p. 154, *Tarikh al-Islam* vol. 2, p. 395.

833 - Would the official media today accept portraying one of the Arab kings or presidents climbing over the wall of a house to his family? Of course not; rather, they would see that as an affront to the royal, princely or presidential self! But when the one climbing over is Umar, that affront suddenly turns into a virtue that only a person of great fortune would receive!

have spied. And God Almighty said: *Enter houses from their doors'*, and you climbed over. And the Majestic said: *Do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants'*, and you entered upon me without permission."

Umar said: "Do you have any good to offer if I pardon you?" He said: "Yes." So he pardoned him and left him alone.[834]

"*Tasawwara alayhi*" linguistically means he climbed over the wall. Imagine the scene of the Caliph of the Muslims climbing the wall when he was over fifty years old! If this was the first time he climbed walls, it is a strange act and a wretched deed in the last stages of his life! If he had climbed before that, there is nothing to be said.

It is narrated from al-Hasan that a man said to Umar (r.a.): "So-and-so does not wake up."[835] So he said: "Look at the time when he puts down his drink and come to me!" So he came to him and said: "He has put down his drink!" So they set off until they asked permission to enter upon him. He put away his drink, then they entered. Umar said: "By God, I smell the scent of drink, O so-and-so, is it you?" He replied: "O son of al-Khattab, and you are doing this? Has

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834 - *Ruh al-Ma'ani*, vol. 26, p. 157.
835 - He means to say that he is drunk most of the time.

God not forbidden you from spying?" Umar realized it so he left and let him be.

The Caliph of the Muslims is not satisfied with just listening to the one who informs on his neighbor, rather he enters into a deal with him and employs him in spying, and sets off with him in the manner of military security and intelligence agencies in Arab countries to surprise the man. Then he discovers that he violated God's prohibition and did what he had no right to do, so he leaves! The Caliph personally practices spying on citizens!

It is narrated from Abu Imran al-Jawni who said: "'Umar passed by the monastery of a monk," he said, "and called out to him: O monk!' So he appeared." He said: "Then Umar started looking at him and weeping. It was said to him: O Commander of the Believers, what makes you weep at this?' He said: I remembered the words of God Almighty in His Book: "Laboring [hard], exhausted … They will [enter to] burn in an intensely hot Fire." That is what made me weep.'"[836]

In al-Muwatta' it is narrated that a man proposed to another man for his sister's hand in marriage. The brother mentioned that she had committed a misdeed. The news

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836 - Mukhtasar Ibn Kathir, vol. 3, p. 654.

reached Umar, so he beat him or almost beat him, then said: "What business do you have spreading the news?"[837]

The Messenger of God (s.a.w.) said: "None of you [truly] believes until he loves for his brother what he loves for himself." So would Umar be pleased for himself to marry a woman who had "committed a misdeed"? And why does he blame the man for his honesty and avoiding deception?

It is narrated that al-Nu'man ibn Adi ibn Nadla was a governor for Umar and he recited poetry, saying: "Who will convey to the beautiful one that her husband * In Maysan drinks from glass and hantam" until he said: "Perhaps the Commander of the Faithful will be displeased * By our drinking together in the dilapidated palace." This reached Umar, so he sent for him to come to him and said to him: "Yes, by God, this displeases me and the (*hadd*) punishment has become obligatory upon you." He said: "O Commander of the Faithful, I did not do anything of what I said. It was just an excess of speech, and God Almighty has said: And they say what they do not do' (26:226)." Umar said to him: "As for your excuse, it has averted the (*hadd*) from you, but you will never work for me again after having said what you said."[838]

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837 - Muwatta' Malik, vol. 2, p. 547 and *al-Muhalla*, vol. 10, p. 28.

838- Al-Isaba fi Tamyiz al-Sahaba, vol. 6, p. 447 and vol. 6, p. 454; *al-Isti'ab*, vol. 4, p. 1502; *al-Tabaqat al-Kubra*, vol. 4, p. 140; *al-Sira al-Nabawiyya*, vol. 5, p. 13; *Futuh al-*

It is reported from Abu Qilaba that Umar ibn al-Khattab was told that Abu Mihjan al-Thaqafi drank wine in his house with his companions. Umar set out until he entered upon him, and there was only one man with him! Abu Mihjan said: "O Commander of the Faithful, this is not lawful for you; God has prohibited you from spying." Umar said: "What does he say?" Zayd ibn Thabit and Abdullah ibn al-Arqam said: "He speaks the truth, O Commander of the Faithful, this is spying." So Umar left.[839]

This story resembles the previous one. If it occurred before it, then Umar should not have stood at the house of Rabi'a ibn Umayya. And if it was after it, then his conduct in it shows strong persistence in practicing spying.

It is reported from Qays that Jarir said to Umar: "I will inform you, O Commander of the Faithful. As for one of the two places, it is the closest palm tree in the Sawad to the land of the Arabs. As for the other place, it is the land of Persia with its heat and blaze, meaning al-Mada'in." Ammar accused me of lying, saying: "You have lied!" Umar said: "You are a greater liar!" Then Umar said: "Will you not inform me about this commander of yours - is he satirical?" I said: "By God, he is not satirical nor has he ever

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Buldan, vol. 1, p. 378; *al-Wafi bi al-Wafayat*, vol. 27, p. 84; *Lisan al-'Arab*, vol. 10, p. 35; and *Mu'jam al-Buldan*, vol. 5, p. 243.

839 -Tafsir al-San'ani, vol. 3, p. 233.

been, nor knowledgeable of politics." So he dismissed him and sent al-Mughira ibn Shu'ba.[840]

His behavior with Ammar ibn Yasir in this incident is harsh and lacking in manners. The Prophet (s.a.w.) warned against harming Ammar multiple times, praised him, and called him the good son of the two good ones. He is the son of the first two martyrs in Islam, and was given glad tidings of Paradise in full view and hearing of the people when the Prophet (s.a.w.) said: "Be patient, family of Yasir, for your promised place is Paradise." This is Ammar's personal biography. And Ammar is the decisive sign between the rebellious group and the righteous group, but he loves Ali and the Ahl al-Bayt (a.s.). So will Umar forgive him for his love of Ali and the family of the Prophet (s.a.w.)!

Umar called Jubayr ibn Mut'im in private to appoint him over Kufa and told him: "Do not mention it to anyone." But news reached al-Mughira ibn Shu'ba that Umar had met privately with Jubayr ibn Mut'im. So he went back to his wife and told her: "Go to the wife of Jubayr ibn Mut'im and offer her travel goods!" She went to her and made the offer, but she was reluctant at first, then said: "Bring them to me." When al-Mughira was certain of that, he went to Umar and said: "May God bless you in whom you have appointed,"

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840 - Musannaf Ibn Abi Shayba, vol. 6, p. 203, under number 30680.

and informed him that he had appointed Jubayr ibn Mut'im. Umar said: "I do not know what to do." So he appointed al-Mughira ibn Shu'ba over Kufa, and he remained over it until Umar died.[841]

The Companion al-Mughira uses his wife to deceive the Companion Jubayr, and the Companion Umar becomes aware of what happened, so he dismisses the one who was deceived and appoints the deceiver, and stands on the side of deception against integrity and piety! How magnificent is the generation of the Companions!

Al-Mughira - according to what is mentioned in the story - also plots against Umar, even though Umar says "I am not deceived and deception does not fool me", yet Al-Mughira deceived him and he was deceived by him! Perhaps he allowed himself to be deceived by him, because he himself says to him: "You are an immoral man", and his immorality does not prevent him from appointing him over the people of Badr and their likes, knowing that whoever appoints a man over the people while knowing that among them there is someone better than him has betrayed God and His Messenger. And this is by Umar's own testimony. This was repeated by Umar, as he appointed Qudama ibn Maz'un over the people because he was the brother of his wife, and

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841 - Al-Thiqat, vol. 2, p. 234.

he admitted that he appointed him due to kinship, so he was not blessed in it. Qudama drank wine and the legal punishment was established on him and they became angry with each other. He appointed Abu Hurayra then accused him of embezzlement, and he appointed Al-Walid ibn Uqba whom the Qur'an called immoral…

Al-Sha'bi said: Umar wrote to Al-Mughira ibn Shu'ba while he was over Kufa to ask the poets with him about what they said in Islam. So Labid went and wrote *Surat al-Baqara* on a sheet and said "God has replaced this for me in Islam instead of poetry!" Al-Aghlab came to Al-Mughira and said to him "… Do you want *rajaz* or *qasida* … You have asked for something easy and available." So he wrote about that to Umar, and Umar wrote to him "Reduce five hundred from Al-Aghlab's stipend and add it to Labid's stipend." Ibn Duraid narrated it in *Al-Akhbar Al-Manthura* from Al-Riyashi from Abu Ma'mar from Abdul Warith from Abu Amr ibn Al-Ala similarly.[842]

What is the man's fault if the Caliph himself wrote to his governor to ask the poets to recite? Did he do more than what the governor, who represents the Caliph, asked of him? If the Caliph and his governor were not serious in what they requested, then they should have mentioned

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842 - *Al-Isaba fi Tamyiz al-Sahaba*, vol. 1, p. 98.

that from the beginning. Then where is the offense in his saying: "Do you want *rajaz* or *qasida* … You have asked for something easy and available." Does this poetry contain satire, flirtation with women, or violation of honor?! So by what right is his stipend reduced?

On the authority of Ibrahim ibn Maymun, the mawla of Banu Adi ibn Ka'b, who said: Umar entered upon a *dihqan* (Persian landowner) and said, "Have you ever taken anything from your wealth?" He said, "No." So he refused to eat from his wealth. Jarir narrated it from Mughira from Ibrahim ibn Maymun - his hadith is among the Kufans.[843]

The Messenger of God (s.a.w.) did not used to ask such questions, and God Almighty says: "There has certainly been for you in the Messenger of God an excellent pattern for anyone whose hope is in God and the Last Day…" (33:21).

Ibn Uyayna said: Umar ibn al-Khattab saw a group with Ubayy, so he struck him with a whip and Ubayy said, "Know what you are doing, may God have mercy on you!" Umar said, "Do you not know that it is a trial for the one being followed and humiliation for the follower?"[844]

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843 - *Al-Tarikh al-Kabir*, al-Bukhari, vol. 1, p. 324.
844 - *Tadhkirat al-Huffaz*, vol. 1, p. 8.

It is not permissible for Umar or anyone else to humiliate a Muslim in this way in front of people. Those who were with Ubayy were with him only for his knowledge. This scene of respecting scholars is still seen daily in Mecca, Medina, Najaf, Qom, Al-Azhar and other centers of knowledge. Some students of knowledge used to present Abu Bakr Jaber Al-Jazairi's shoes to him when he finished his lesson, and neither Sheikh Abu Bakr nor anyone else objected to them! But it seems that Umar envied Ubayy for that respect and reverence that he himself did not receive the likes of. Those who come to Umar, like Al-Mughira ibn Shu'ba, Amr ibn al-'As and Mu'awiya, only want positions and wealth, and this is greed itself. If Umar was not in charge of the treasury and appointing positions, no one would come to him. As for Ubayy ibn Ka'b, he did not hold an official position, yet his gatherings were never devoid of those seeking fatwas and inquiries. There is a big difference between one whom people seek out for his knowledge and one whom people seek out for his position!

Reports say: Umar summoned Nasr ibn al-Hajjaj and sent him to Basra. He came to Mujashi' ibn Mas'ud al-Sulami while his wife Shumayla was with him. Mujashi' was illiterate. Nasr wrote on the ground, "I love you with a love that if it were above you, it would shade you, and if it were

beneath you, it would carry you." The woman wrote, "And I, by God." Mujashi' remained for a while, then brought in a scribe who read it to him. So he expelled Nasr and divorced her.[845]

If the story is true, then Umar did nothing more than transfer the problem of Medina to Basra, and caused the destruction of the house of Mujashi' ibn Mas'ud al-Salmi!

Narrated from Nafi' from Ibn Umar ibn al-Khattab that he said: Umar ibn al-Khattab wrote to the commanders of the armies ordering them to kill every disbeliever who had been circumcised and not to take any of their non-Arabs as captives to us. He used to say: None of their non-Arabs should be brought to Medina! When Umar ibn al-Khattab was struck, he said: Who struck me? They said: The slave of al-Mughira ibn Shu'ba. He said: I forbade you to bring any of these non-Arabs to us, but you disobeyed me[846].

It is well-known that al-Mughira sought permission from Umar to bring Abu Lu'lu'a to Medina. So why does he blame people for something he allowed? Why doesn't he blame himself?!

Reports say: The Battle of Nahawand took place in the year 21 AH, and al-Nu'man ibn Muqarrin was killed on a

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845 - *Tarikh Dimashq*, vol. 40, p. 275 and *al-Wafi fi al-Wafayat*, vol. 1, p. 3320.
846 - Al-*Mudawwana al-Kubra*, vol. 1, p. 499.

Friday. When the news of his death reached Umar, he went out and announced it to the people from the pulpit, placing his hand on his head and weeping[847].

He weeps for the killing of al-Nu'man ibn Muqarrin but did not weep for the killing of Hamza or Ja'far, even though the Messenger of God (s.a.w.) wept for their deaths. He did not even weep at the passing of the Messenger of God (s.a.w.), knowing the status of Hamza and Ja'far (a.s.) in the heart of the Messenger of God (s.a.w.). And who is al-Nu'man ibn Muqarrin compared to Hamza and Ja'far?!

Al-Nawawi said: Hadiths have been narrated prohibiting urinating while standing, but they are not established. However, this hadith of A'isha is established. Therefore, the scholars said it is disliked (*makruh*) to urinate while standing without an excuse, and it is a dislike of discouragement not prohibition. Ibn al-Mundhir said in al-Ishraq: "They differed regarding urinating while standing. It is established that Umar, Zayd ibn Thabit, Ibn Umar and Sahl ibn Sa'd urinated while standing." He said: "That is also narrated from Anas, Ali and Abu Hurayra. Ibn Sirin and Urwa ibn al-Zubayr did that. Ibn Mas'ud, al-Sha'bi and Ibrahim ibn Sa'd disliked it. Ibrahim ibn Sa'd would not

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847 - Tahdhib al-Kamal, vol. 29, p. 460.

accept the testimony of one who urinated while standing."[848]

Abu al-Nadr reported that Umar heard two men from Thaqif laughing after the night prayer (*'isha'*). He approached them and asked, "Who are you?" They replied, "We are from Thaqif." He asked, "Are you from its people?" They said, "No." He said, "If you had told me that you were from its people, I would have punished you."[849]

Al-Sha'bi reported that Abu Bakr ruled in favor of Asim ibn Umar being given to his mother, and ruled that Umar had to provide maintenance. Sa'id ibn al-Musayyab reported that Umar divorced Umm Asim. Then he came to her while Asim was in her lap and wanted to take him from her. They pulled him between them until the boy cried. They went to Abu Bakr, who said to Umar, "O Umar, her touch, her lap, and her scent are better for him than you until the boy grows up and chooses."[850]

The Prophet (s.a.w.) said on the day of the conquest of Mecca, "And do not steal." Hind said, "Abu Sufyan is a stingy man, and I have taken some things from his wealth without knowing if it is permissible for me or not." Abu Sufyan said, "Whatever you have taken in the past or will

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848 - Sharh Muslim, al-Nawawi, vol. 3, p. 166.
849 - Al-Jami' fi al-Hadith, vol. 2, p. 478.
850 - Musannaf Ibn Abi Shayba, vol. 4, p. 180, hadith numbers 19122 and 19123.

take in the future is permissible for you." The Messenger of God (s.a.w.) laughed and recognized her. He said to her, "You are Hind bint Utba?" She said, "Yes, so pardon what has passed, may God pardon you." He said, "And do not commit adultery." Hind said, "Does a free woman commit adultery?" He said, "And do not kill your children." Hind said, "We raised them when they were young and you killed them when they were grown, so you and He know best." Her son Hanzala ibn Abi Sufyan had been killed on the day of Badr. Umar laughed until he was lying down, and the Messenger of God (s.a.w.) smiled.[851]

There is no jest in Umar! Yet he laughed until he lay down! In other words, he could no longer control himself, all that in the presence of the Messenger of God (s.a.w.). Then, what did Umar laugh at? There is nothing to laugh at in her saying "We raised them when they were young and you killed them when they were grown." But he laughed at her saying "Or does the free woman commit adultery!" He knew her true nature in the pre-Islamic era. Ibn Abi al-Hadid reported from al-Zamakhshari in his book "Rabi' al-Abrar": "Mu'awiya was attributed to four: to Musafir ibn Abi Amr, to Umara ibn al-Walid ibn al-Mughira, to al-'Abbas ibn Abd al-Muttalib, and to al-Sabbah, a singer who

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851 - Tafsir al-Baghawi, vol. 1, p. 100.

belonged to Umara ibn al-Walid. He said: Abu Sufyan was ugly and short, and al-Sabbah was a servant of Abu Sufyan, a handsome young man, so Hind invited him to herself and he had intercourse with her. And they said: Utba ibn Abi Sufyan was also from al-Sabbah…[852]

So there is no jest in Umar if he laughed in the presence of the Prophet (s.a.w.) until he lay on his back!

Amr ibn Dinar reported: Umar passed by a scribe who was writing among the people and he was making more than two witnesses, so he forbade him. Then he passed by after that and said: "Did I not forbid you?" The man said: "I obeyed God and disobeyed you." In Umar's charity, Abdullah ibn al-Arqam and Mu'ayqib testified, and in Ali's charity, so-and-so and so-and-so testified as written.[853]

Hisham reported from his father: Umar came out from relieving himself and food was brought to him. They said: "Let us call for ablution." He said: "I eat with my right hand and clean myself with my left." So he ate and did not touch water.[854]

In order to justify this action, they narrated that the Prophet (s.a.w.) did something similar. They narrated from Ibn Abbas who said: We were with the Prophet (s.a.w.) when

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852 - Sharh Nahj al-Balagha, Ibn Abi al-Hadid, vol. 11, p. 336.
853 - Musannaf Ibn Abi Shayba, vol. 4, p. 434, under number 21843.
854 - Musannaf Ibn Abi Shayba, vol. 5, p. 134, under number 24462.

he came from relieving himself and food was brought to him. They said to him "Will you not perform ablution?" He replied "I did not pray so that I would perform ablution." And from Ibn Abbas that the Messenger of God (s.a.w.) came out from relieving himself and food was brought near to him and they offered him to perform ablution. He said "I have only been commanded to perform ablution when the prayer is established." And from Ibn Abbas who said: We were with the Prophet (s.a.w.) and he went to relieve himself. Then he returned and food was brought. It was said "O Messenger of God, will you not perform ablution?" He replied "I did not pray so that I would perform ablution."[855] The conscience testifies to the repulsion and disgust of the soul at the mere thought of it from the perspective of simple common folk, so how about actually doing it from the one with the great character? Islam has given great attention to purity and cleanliness, the depth of which is realized by those with sound taste. Al-Nawawi said in his commentary on Muslim while discussing the etiquettes of food: "We do not put our hands until the Messenger of God (s.a.w.) begins, clarifying this etiquette which is that the elder and virtuous one begins in washing

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855 - Kanz al-'Ummal, vol. 15, p. 180, hadiths 41679, 41680 and 41681.

the hand for food and in eating."[856] And in *Awn al-Ma'bud*: "From Abu Bakr al-Marwazi who said: I saw Abu Abdullah[857] washing his hands before food and after it, even if he was in a state of ablution."[858] The established health guidelines in all civilized societies, and the advice of doctors and sages all go against the behavior of Umar.

And from al-Nazzal ibn Sabra that a man from the Muslims killed a man from the people of al-Hira. It was written about it to Umar ibn al-Khattab. Umar wrote "Kill him in retaliation." It was said to his brother Hunain "Kill him." He said "Until the anger comes." He said: It reached Umar that he was one of the knights of the Muslims. Umar said and wrote "Do not have him killed in retaliation." He said: The letter came to him after he had been killed.[859]

Are the knights of the Muslims exempted from retaliation and retribution? Do they not narrate that the Prophet (s.a.w.) said "If Fatima stole, I would cut off her hand"?! So is this knight of higher status than Fatima (a.s.)?!

Disparaging Ali (a.s.):

Reports say: Umar ibn al-Khattab saw Sa'id ibn al-'As and said to him: "Why do I see you turning away, do you think

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856 - Sharh al-Nawawi ala Sahih Muslim, vol.13 p.188.
857 - Meaning Ahmad ibn Hanbal.
858 - Awn al-Ma'bud, vol.10 p.169.
859 - Musannaf Ibn Abi Shayba, vol.5 p.409 under number 27470.

I killed your father? I wish I had killed him and I make no apologies to God for killing a polytheist. But I saw him raging for battle like a bull, with foam frothing at his mouth. He called out to me Come to me, O son of al-Khattab!' So I turned away from him and Ali faced him and killed him!" In a narration other than that of Ibn Ishaq and al-Waqidi: Ali was sitting and said: "O God, forgiveness. Polytheism is gone with what was in it, and Islam has erased what came before it! So why are hearts being provoked?!" Umar fell silent. Sa'id said: "I would not have wished for anyone other than my cousin to have killed my father."[860]

There is a strange contradiction in Umar's words. On one hand he says "I wish I had killed him" when he had the opportunity to fight him but did not do so. He said: "He called out to me: 'Come to me, O son of al-Khattab!' So I turned away from him." This means that Umar shrank from the duel, which is shameful among the Arabs, both Muslim and non-Muslim. Then he disparages Ali ibn Abi Talib (a.s.), and a strong response came from Sa'id ibn al-'As.

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860 - Al-Tabaqat al-Kubra, vol.5 p.31 and *al-Sira al-Nabawiyya*, vol.3 p.185 and *Tarikh Madinat Dimashq*, vol.21 p.114, *Simt al-Nujum al-'Awali*, vol.2 p.67.

It is narrated from Sa'id ibn Jubayr who said: After making Hudhayfa the governor of al-Mada'in and the number of Muslim women increased, Umar ibn al-Khattab sent a message to him: "It has reached me that you married a woman from the people of al-Mada'in, from the People of the Book, so divorce her!" He wrote back to him: "I will not do so until you inform me whether it is lawful or unlawful and what you intend by that." He wrote to him: "Rather, it is lawful, but there is seductiveness in the women of the non-Arabs. If you turn to them, they will overcome you over your women." He said: "Now then." So he divorced her.

This is pure racism, and no one defends Umar in this matter except one who deceives himself. In addition, by this action, Umar interferes in people's private affairs. One of the wives of Imam Husayn (a.s.) was Persian and she gave birth to the master of those who prostrate, Ali ibn al-Husayn Zayn al-'Abidin, who was a sign in knowledge, piety and devoutness. However, the Muslims did not act upon Umar's opinion even during Umar's own time and they married women of non-Arabs. Most of the mothers of the Umayyad and Abbasid kings were non-Arab slave mothers.

They narrated from Umar that he said to Mutammim ibn Nuwayra: "If I could compose poetry like you do, I would have eulogized my brother as you eulogized yours."[861]

Umar ibn al-Khattab is saying: "If I could compose poetry…" But the hadith scholars and historians do not like that, so you see them attributing long poems to him.

Abdullah ibn Qarib bought a slave girl for four thousand (dirhams) who had miscarried for a man. Umar heard about it and sent for him. Abdullah ibn Qarib was a close friend of Umar ibn al-Khattab. He rebuked him severely and said: "By God, I thought you were above this or the like of this!" He started beating the man with a whip and said: "Now that your flesh and blood have mixed with theirs, you sell them to consume their prices? May God curse the Jews - the fats were forbidden to them" - or he said "they forbade their fats but sold them and consumed their prices. Return her!" He said: "So I returned her, and I lost three thousand dirhams from my wealth."[862]

Umar ibn al-Khattab is not satisfied with severely rebuking his close friend Abdullah ibn Qarib, but beats his friend with a whip.

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861 - Wafayat al-A'yan, Ibn Khallikan, vol. 6 p. 16.
862 - Musannaf Abd al-Razzaq, vol.7 p.296 number 13248.

Hisham ibn Urwa narrated from his father who said: "Sawda, the wife of the Prophet (s.a.w.), went out one night. Umar saw her and said: You will not be hidden from us.' She was tall. That was mentioned to the Prophet (s.a.w.) while he was eating a bone. He did not put it down until it was revealed to him that you (women) have been permitted to go out at night for your needs."[863]

What is the meaning of Umar's statement "You will not be hidden from us"? Would Umar be pleased if this was said to his wife?

Abu al-Darda' said: "The Messenger of God (s.a.w.) came out to us with his head dripping with water. He prayed with us wearing a single garment, wrapping it around himself with its ends crossed. When he finished, Umar ibn al-Khattab said: O Messenger of God, you prayed with us in a single garment?' He said: Yes, I pray in it and in it' - meaning he had intercourse in it."[864]

God forbid that the Messenger of God would answer about what he was not asked, and God forbid that he would speak to one of his in-laws about intimate matters between him and his wives, for Hafsa bint Umar was in his

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863 - Musannaf Abd al-Razzaq, vol.4 p.361 under number 8067.
864 - Sunan Ibn Majah, vol.1 p.180 under number 541.

household. Would a man say to his wife's father: "I was intimate with your daughter in bed"?!

Ibn Qutayba reported that a Bedouin asked Umar ibn al-Khattab to carry him on a mount and complained about the sores on his mount's back. Umar suspected him, so the Bedouin said: "It has not been touched by a hole or a sore… Abu Hafs Umar swears by God, so forgive him, O God, if he has been immoral."[865] Meaning if he attributed lying to me.

Thinking ill of others:

Ibn Umar reported: Umar asked a man, "What is your name?" He said, "Jamra." He asked, "Son of whom?" He replied, "Son of Shihab." He asked, "From whom?" He said, "From al-Harqa." He said, "Where do you live?" He replied, "Al-Harra." He asked, "In which one?" He said, "In Dhat Laza." So Umar said, "Go to your family, for they have been burned!" The man returned and found that his family had been burned.[866]

Mu'awiya ibn Sakhr ibn Harb ibn Umayya ibn Abd Shams is worse than Jamra ibn Shihab, yet Umar appointed him over all of Syria and did not see anything wrong with his name and the names of his forefathers! Then why did the

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865 - Al-Tahrir wa al-Tanwir, vol.1 p.4637.
866 Tarikh al-Khulafa', al-Suyuti, vol.1 p.126.

man's family burn? If it was because of their names and the names of their dwellings, then why was the burning delayed until the day the man met Umar?! For their names had been with them since they were born. And if it was for another reason, what is it? And how did Umar, and no one else, become aware of that?

Jabir ibn Abdullah reported that he came to Umar complaining to him about what he was facing from women. Umar said, "We find that, to the point that I want to fulfill a need and she says to me, You are only going to look at the young women of the tribe of so-and-so.'"[867]

This is the opinion of Umar's wife about Umar, and a woman knows her husband best.

Ibn Taymiyyah said: Among what shows that such a thing may involve confusion is what Sa'id narrated in his Sunan from Jarir from Mughira, who said: I asked Ibrahim, "Did Umar ibn al-Khattab ever facilitate a divorce between a man and his wife?" He said, "No. There was a man who had a wife of good lineage and wealth. Her husband divorced her once or twice, so she became irrevocably divorced from him. Then Umar married her, and he was congratulated for her. They said, If only she were a woman who could not have children!' Umar said, What blessing do

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867 -*Tarikh al-Khulafa*, al-Suyuti, vol. 1, p. 142.

they have except their children!' So he divorced her before consummating the marriage, and her first husband remarried her." Mughira said, narrating from Abu Ma'shar, "Her first husband was al-Harith ibn Abi Rabi'a." So this reached Mughira, either from Abu Ma'shar or someone else, that Umar facilitated a woman's divorce, until Ibrahim informed him that it was a marriage of desire, not that he married her for the purpose of *tahlil* (marrying a divorced woman to make her lawful for her first husband). However, because he divorced her immediately after consummating the marriage or after the contract, those who did not know the reality of the matter thought that it was *tahlil*[868].

It is narrated from Abd al-Hamid ibn Abd al-Rahman that Umar came to a slave girl of his. She said, "I am menstruating!" But he did not believe her and had intercourse with her, then found that she was indeed menstruating! He went to the Prophet (s.a.w.) and mentioned that to him. The Prophet said to him, "May God forgive you, Abu Hafs. Give half a dinar in charity."[869]

The first thing that calls for astonishment in the story is that Umar had more than one wife and more than one

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868 -The Great Fatwas, Ibn Taymiyyah, vol. 6, p. 242.
869 -Sharh al-'Umda, Ibn Taymiyyah, vol. 1, p. 468.

concubine, so why did he insist on this one in particular? As for what they attributed to the Prophet (s.a.w.) in this story, it is subject to discussion, because the Prophet (s.a.w.) does not contradict the Qur'an when Umar proceeded to do what he did after the revelation of the Almighty's saying "So keep away from wives during menstruation and do not approach them until they are pure", and the discussion is about what Umar did. Women are entrusted with their private parts in such a case, because it is intuitive, and no one can inform people about a woman whether she is menstruating or not; but the woman herself knows that intuitively, in addition to her knowledge of the time of her period. Ibn Hajar says: "According to this, [Umar] would have been 58 or 59 years old when he died. This chain of transmission is on the condition of authenticity, and it is more likely than the first because it is from Umar himself, and he is more knowledgeable about himself than others, and because it is from his family, and a man's family is more knowledgeable about his affairs than others."[870] But Umar did not believe her, and if a woman had said to the Messenger of God (s.a.w.) what Umar's concubine said to Umar, he would have believed her. The strange thing is that it became clear

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870 - Tahdhib al-Tahdhib, Ibn Hajar, vol. 7, p. 386.

to Umar that the concubine was truthful, and it was not mentioned in the story that he apologized to her. Perhaps he sees himself as too great to apologize to a concubine! One may ask: "How did Umar know whether the concubine was menstruating or not?"

On the authority of Abu Ja'far Muhammad ibn Ali: Umar ibn al-Khattab saw on Abdullah ibn Ja'far two garments dyed red while he was in the state of *ihram*, so he said: What is this? Ali said: I do not think anyone can teach us the *Sunna*.[871]

On the authority of Ibn Abbas, he said: Sometimes Umar would say to me while we were at al-Juhfa: Come, I will race you to see which of us has longer breath. In another narration: Sometimes I would wrestle with Umar ibn al-Khattab at al-Juhfa while we were in the state of *ihram*.[872]

Reports say: Umar used to command in his sermon to slaughter pigeons and kill dogs.[873]

Al-Nakha'i said: Umar used to engage in trade while he was the caliph.[874]

It has not been established that Umar ibn al-Khattab was a merchant. Rather, it has been established that he was a

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871 - Sharh al-'Umda, Ibn Taymiyyah, vol. 3, p. 98.
872 - Sharh al-'Umda, Ibn Taymiyyah, vol. 3, p. 113.
873 - Al-Bidayah wa al-Nihayah, Ibn Kathir, vol. 14, p. 227.
874 -Tarikh al-Khulafa, al-Suyuti, vol. 1, p. 116.

broker (*dallal*), unless he was handing over funds to speculators (*mudaribun*), and there is a big difference between the two.

Chapter 10

The Death of Umar

There is no disagreement among Muslims that Umar ibn al-Khattab was killed in Medina at the hands of a man whose *kunya* was Abu Lu'lu'a. The only disagreement is about his killer: was he a Muslim who killed a Muslim? Or was he a non-Muslim who killed a Muslim?

In my opinion, after thoroughly researching and investigating the issue, and tracing the narrations and statements: there is a great injustice that has been perpetrated against a *tabi'i* whose name was Fayruz and whose *kunya* was Abu Lu'lu'a.

All there is to the issue is that he killed a man whom they claim was worthy of prophethood, and that if the Messenger of God (s.a.w.) had not been sent, he would have been sent! If Abu Lu'lu'a had been in the place of Abd al-Rahman ibn Muljam and killed Ali ibn Abi Talib (a.s.), he would have been called a *mujtahid* who would be rewarded and hoped for salvation, and his narration would be accepted, even if he had erred in his actions! If he had killed al-Husayn ibn Ali (a.s.), the master of the youth of Paradise and the most beloved of people to the heart of the

Messenger of God (s.a.w.), he would have been truthful, his narration would have been accepted, and he would have had a good end. He only killed a man who carried Quraysh on the necks of Banu Hashim. Even if he had attacked the house of Fatima (a.s.) and harmed her until she died angry with him, he would still remain the best of this *umma* after the Messenger of God (s.a.w.) and a man from Quraysh, because the decision of preference is in the hands of Quraysh. It does not matter if Fatima is angry with him as long as the Quraysh are pleased with him, and it does not harm him if God is angry with him as long as the Quraysh are pleased with him. He achieved its hopes, marginalized the *Ahl al-Bayt* of the Prophet (s.a.w.), excluded them, and brought their enemies closer and gave them precedence.

If Abu Lu'lu'a was a Magian as the historians claimed, what was he doing in the first row after the *takbirat al-ihram*? They narrated that they did not allow non-Muslims to enter the mosque, and the story of the scribe of Abu Musa al-Ash'ari is the greatest evidence for that. They also narrated that Umar ibn al-Khattab would not enter the prayer until he had straightened the rows himself. It was narrated from Abu Ishaq from Amr ibn Maymun, who said: I witnessed Umar on the morning he was stabbed, and I was in the second row. Nothing prevented me from being

in the first row except awe of him! He would face the row when the prayer was established, and if he saw a person in front or behind, he would hit him with the whip. That is what prevented me from being in the first row.[875]

They mentioned that Abu Lu'lu'a and Umar had a long private conversation in the mosque, not outside the mosque. So in what language did they converse when Umar did not know Persian, rather he forbade learning it and claimed that it breeds hypocrisy? If we say they conversed in Arabic, that means Abu Lu'lu'a knew Arabic, and Arabic is not a language that is easy to learn in weeks or months!

Ibn al-Athir said regarding Abu Lu'lu'a: He was from Nahavand and was captured by the Romans during the time of Persia, and the Muslims captured him from the Romans.[876]

When did the Muslims capture him from the Romans?

Ibn Kathir said: "It is well-known that the conquest of Nahavand occurred in the year 21 AH as will be explained, and it was a great battle and a major conquest."[877]

This complicates matters further, because the killing of Umar was in the year 23 AH, meaning only two years later.

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875 - Musnad al-Harith, Zawaid al-Haythami, vol. 2, p. 622, under no. 594.
876 - Al-Kamil fi al-Tarikh, Ibn al-Athir, vol. 2, p. 419.
877 - Al-Bidayah wa al-Nihayah, Ibn Kathir, vol. 7, p. 89.

Abu Lu'lu'a had a young daughter about whom they said "she claimed to be a Muslim." Was she a slave girl who came with the captives or did Abu Lu'lu'a marry in Medina and Lu'lu'a was born to him? Or was he already married and captured on the day he was captured along with his family?! There is also a major problem here, for it is not said about a two-year-old girl that "she claimed to be a Muslim"! Also, the phrase "claims to be a Muslim" is disrespectful towards God Almighty, because a person is either Muslim or not. But since Lu'lu'a was the daughter of Umar's killer, they tried to deprive her of a description that was not denied to Abdullah ibn Ubayy ibn Salul and his followers. It escaped them that the earth is not devoid of attentive ears and pure hearts that reject falsehood regardless of its source. The Muslims denounced the killing of Lu'lu'a the daughter of Fayruz, and saw in it the retribution that does not accept argument; and the stance of Ali ibn Abi Talib (a.s.) on this incident was clear and explicit. He informed that if the matter came to him one day, he would not fail to seek retribution from Ubaydullah ibn Umar ibn al-Khattab for Lu'lu'a who was killed unjustly and aggressively.

How could Ali (a.s.) seek retribution for her if she was not a Muslim?! This stance of his (a.s.) was mentioned by

historians and biographers, but they did not support it. They cannot be blamed for that because it is not the first time they have let down Ali (a.s.) and his descendants. This incident will remain a disgrace on the forehead of Quraysh that nothing can erase, because killing children is a vile act that only the lowest of the low would undertake. It will also remain a disgrace for the historians and hadith scholars who sided with the oppressor because he was the son of the caliph! In the heritage we have, there is not a single word of criticism against Abu Lu'lu'a from Ali ibn Abi Talib (a.s.) or any of his children, whom God Almighty has commanded us to adhere to just as we adhere to the Book of God Almighty. Here are some narrations about the death of Umar and his age when he was buried.

Umar said: "So who killed me?" He said: "Abu Lu'lu'a the Magian, the slave of Al-Mughira ibn Shu'ba." He said: We saw joy on his face and he said: "Praise be to God who did not have me killed by a man who could accuse me on the Day of Resurrection, there is no god but God."[878]

This excommunication so simply is not to be accepted, and without evidence it can only come from the biased. It is well-known that the Muslims did not allow non-Muslims to enter the mosque and stand in the first row! The

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878 - Al-Ahad wa al-Mathani, vol. 1, p. 108.

evidence for that is what Abu Musa said to Umar in a dialogue that took place between them regarding a Christian scribe who used to write for Abu Musa. Umar asked him to read his letter to the people, so Abu Musa said, "He does not enter the mosque." Umar rebuked him and said: "Do not trust them when God Almighty has declared them untrustworthy, do not bring them near when God Almighty has distanced them, and do not honor them when God Almighty has humiliated them." Ibn Qudamah al-Maqdisi said regarding this incident: "In it is evidence of the fame of that among them and its establishment with them, and because the occurrence of *janabah*, menstruation and post-partum bleeding prevents staying in the mosque, so the occurrence of polytheism is more appropriate."[879]

Abu Lu'lu'a was in the mosque after the *takbirat al-ihram*, and they also mentioned that he and Umar had a long private conversation in the mosque. They also mentioned that Abu Lu'lu'a's daughter was a Muslim; some said: "She claimed to be a Muslim." If she was not a Muslim, Ali ibn Abi Talib (a.s.) would not have said what he said about Ubaydullah ibn Umar. The claim that Abu Lu'lu'a was not a Muslim requires a great effort, otherwise it remains a

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879 - al-Mughni, Ibn Qudamah al-Maqdisi, vol. 9, p. 287.

claim without evidence, and woe to the first one who said it. One of the strange things in our heritage is that the killer of Umar is a Zoroastrian, the killer of Uthman has no share in Islam, while the killer of Ali ibn Abi Talib (a.s.) is a *mujtahid* who will be rewarded! And the killer of al-Husayn ibn Ali (a.s.) is truthful and his narrations are accepted, and killing al-Husayn does not harm him at all!

In our days, we have seen books that describe the followers of the *Ahl al-Bayt* (a.s.) as "Zoroastrians," and link them to Zionism at times and to Freemasonry at others! There are also many websites, satellite channels, radio stations and magazines that strive day and night to extinguish the light of God. They accuse the loyalists of the *Ahl al-Bayt* (a.s.) of various charges, and brazenly and arrogantly call them "the enemies of Islam" for no reason other than their rejection of the "Oslo" and "Camp David" negotiations and normalization with Israel. Rather, they consider the latter a cancerous gland that must be eradicated! They also consider sitting at the same table with the Israelis a betrayal of the oppressed Palestinian people. If this is the case, and the followers of the *Ahl al-Bayt* (a.s.) pray, fast, perform *Hajj* in the hundreds of thousands, fight Israel and the tails of Israel, and yet nothing intercedes for them, rather a book is titled slandering them with the title "And the Turn of the

Zoroastrians Has Come" and hundreds of thousands of copies are printed with the blessing of the flowing oil money, then what would be the situation of a strange Persian living in Medina, thousands of miles away from his original homeland; he has no tribe to protect him, and no law to protect him, except the law of Quraysh that concealed the list of names of those who tried to assassinate the Messenger of God (s.a.w.) in al-'Aqaba to this day?!

I am skinning these words from my chest, skinning them, and with them I am swallowing what no poet or orator can describe, because it is assumed that we are free in Islam to speak the truth and not fear the blame of any blamer for the sake of God. However, the reality is different. Many of the people of our Islamic nation worship sheikhs who have bowed before al-Lat, al-'Uzza, and Manat, the third of the others, because the ancestors worshipped them in their own way. They were not content with that and did not rest until they brought God Almighty into their game, making Him also subject to the whims of Quraysh. Whatever occurs to the minds of those sheikhs, a Qur'an is revealed in agreement with it, and so it was! Instead of the servants agreeing with their Creator, the religion of Quraysh necessitated that the Creator follow the whims of His servants, even though He is the one who said with

complete clarity and in a language that young and old understand: "If the Truth had followed their desires, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from their message, are turning away."[880]

From Ibn Umar in a long hadith about the killing of Umar, he said: ['Umar] said: "Indeed I had forbidden you to bring to us any of the non-Arabs, but you disobeyed me!" Then he said: "Call my brothers for me." They said: "And who are they?" He said: "'Uthman, Ali, Talha, al-Zubayr, Abd al-Rahman ibn Awf and Sa'd ibn Abi Waqqas[881]!"

So he sent for them, then he placed his head in my lap. When they came, I said: "They are present." He said: "Yes, I have looked into the matter of the Muslims and found that you six are the heads and leaders of the people, and this matter (leadership) cannot be except among you[882] as long as you remain upright, the affairs of the people will be upright, and if there is disagreement, it will be among you." When I heard him mention disagreement and

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880 - 23:71

881 - He calls them his brothers and then hurts their feelings with those words that you have seen in the previous chapters.

882 - This statement is refuted by the words of Ali (a.s.): "Until when he went on his way, he put it (the caliphate) in a group, claiming that I am one of them! By God and the *shura*! When was doubt raised about me being with the first of them until I was compared to these counterparts?" *Sharh Nahj al-Balaghah*, Ibn Abi al-Hadid, vol. 1, p. 184.

discord, I thought that it would surely happen because rarely did he say something except that I saw it (come true). Then the blood gushed forth and they whispered among themselves until I feared they would pledge allegiance to one of them. So I said: "The Commander of the Faithful is still alive, and there cannot be two caliphs looking at each other!" He said: "Carry me." So we carried him and he said: "Consult for three days and let Suhayb lead the people in prayer." It was said: "Whom should we consult, O Commander of the Faithful?" He said: "Consult the Muhajirun, the Ansar, and the leaders of the armies who are here."

Then he asked for a drink of milk and drank it, and the whiteness of the milk came out from the two wounds, so he knew that it was death. He said: "Now, if I had the whole world, I would ransom myself with it from the terror of the Judgment[883], and that is not, praise be to God, except that I have seen good." Ibn Abbas said: "And if you say that, may God reward you with good. Did not the Messenger of God pray that God would strengthen the religion and the Muslims through you when they were

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883 - Is this how those given glad tidings of Paradise speak when they are certain of departing?! One has the right to compare between the words of Umar: "Now if I had the whole world, I would ransom myself with it from the terror of the Judgment," and the words of Ali ibn Abi Talib (a.s.): "I have succeeded, by the Lord of the Ka'ba!"

afraid in Mecca? So when you became Muslim, your Islam was a strength, and through you Islam and the Messenger of God and his Companions prevailed. And you emigrated to Medina, so your emigration was a conquest! Then you were not absent from any battle witnessed by the Messenger of God against the polytheists on such-and-such a day and such-and-such a day[884]."

This added speech was fabricated at least a hundred years after the killing of Umar.

And reality belies it, and the explanation of that is mentioned in the previous chapters.

And from Aslam, he said: I heard Umar say: "I was born four years before the Great Sacrilege." And others said: He was born thirteen years after the Year of the Elephant[885].

Ibn Abd al-Barr said: There is disagreement about his age when he died. It is said that he passed away at the age of sixty-three, the same age as the Prophet (s.a.w.) and Abu Bakr when they passed away. This is narrated from various sources from Mu'awiya and from the statement of al-Sha'bi. Ubayd Allah ibn Umar narrated from Nafi' from Ibn Umar who said: Umar passed away in his mid-fifties. From Salim ibn Abd Allah, that Umar passed away at the age of

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884 -Al-Mu'jam al-Awsat, al-Tabarani, vol. 1, p. 182.
885 - Refinement of Perfection, vol. 21, p. 322.

fifty-five. Al-Zuhri said: He passed away at the age of fifty-four. Qatada said: He passed away at the age of fifty-two. It is said he died at the age of sixty. And it is said he died at the age of sixty-three.[886] From Salim who said: Umar passed away at the age of fifty-five.[887]

They may differ by a week or a month, but for the difference between the statements to be nine years is something that does not make sense to rational people! The strange thing is that they differed so much regarding the year in which he was killed but did not differ regarding the day and month. The matter deserves careful consideration. Look at the statement of one of them "he passed away at the age of sixty-three, the same age as the Prophet (s.a.w.) and Abu Bakr when they passed away" and it will become clear to you the extent of their eagerness to try to make Abu Bakr and Umar similar to the Messenger of God (s.a.w.) in everything, even in death! A rational person does not allow himself to draw similarities between the master of all creation and two sheikhs who worshipped idols for decades, just because they ruled by virtue of *Saqifa*.

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886 - Al-Isti'ab, Ibn Abd al-Barr, vol. 1, p. 357.
887 - The Singular and Dual Reports, vol. 1, p. 113, no. 108.

They also said: Umar passed away at the age of fifty-five, and his caliphate lasted ten years, six months and four nights.[888]

Anas reported: The Prophet (s.a.w.) passed away at the age of sixty-three, meaning he was sixty-three years old, as mentioned in one version. Abu Bakr was sixty-three years old without any disagreement, and his caliphate lasted for two years and four months. Umar was sixty-three years old, and it was also said he was fifty-nine, fifty-eight, fifty-six, or fifty-one years old. The author[889] said: Abu Lu'lu'a, the slave of Al-Mughira ibn Shu'ba, stabbed him in Medina on Wednesday, four days before the end of Dhu al-Hijjah in the year 23 AH. He was buried on Sunday, the 10th of Muharram in the year 24 AH, and he was sixty-three years old, which is the most correct opinion regarding his age. His caliphate lasted for ten and a half years[890].

I say:

Their statement "He was buried on Sunday the 10th of Muharram in the year 24" after they said: "Abu Lu'lu'a, the slave of al-Mughira ibn Shu'ba, stabbed him in Medina on Wednesday, four days remaining of Dhu al-Hijjah" means

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888 - Famous Scholars of the Regions, vol. 1, p. 5.
889 - He is Ali ibn Sultan Muhammad al-Qari.
890 - Marqat al-Mafatih Sharh Mishkat al-Masabih, Ali al-Qari, vol. 10, p. 504, under no. 5840.

that he remained for fourteen days after being stabbed, and this contradicts what they have agreed upon that he remained for three days after being stabbed. Misspelling is not unlikely. They are merely playing with the calculation to make his burial in the month of Muharram, and the 10th of Muharram is the same day as the martyrdom of Imam al-Husayn ibn Ali (a.s.), which is the day in which mourning gatherings are held in every country inhabited by the followers of the Ahl al-Bayt (a.s.). It is as you see.

In *Subul al-Salam*, we read: Umar died on the first of Muharram in the year 24 AH. Abu Lu'lu'a, the slave of al-Mughira ibn Shu'ba, stabbed him and his caliphate was ten and a half years.[891] So his death would be on the first of Muharram, and he was buried after ten days, and there were no morgues [i.e. rooms for the dead] in those days, and this leads to the rotting and swelling of the corpse!

The closest to the truth is that Umar ibn al-Khattab was stabbed in Rabi' al-Awwal and died in Rabi' al-Awwal, and for this reason gaps appeared in their statements that are difficult to fill. According to Qatada, he said Umar was killed when he was sixty-one years old. Abu Bakr ibn Abi Shayba said Umar died in the year 23 after the migration

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891 - Paths of Peace, vol. 1, p. 56.

(*hijra*) of the Messenger of God (s.a.w.). He said his caliphate was ten and a half years.[892]

According to Jarir from Mu'awiya, he said: Umar died when he was sixty-three years old. From al-Sha'bi from Mu'awiya, the same.[893] The same statement is in *al-Tabaqat* - and in the chain is Hurayth ibn Uthman, the famous Nasibi who used to curse Ali (a.s.) seventy times before leaving the mosque and say "I do not love him, he killed my forefathers" - from Amir ibn Sa'd from Hurayth that he heard Mu'awiya say Umar died when he was sixty-three years old.[894]

What does Mu'awiya want with his narration, and why all this emphasis on sixty-three? The Jew, the Christian, the Zoroastrian, and the Hindu die at the age of sixty-three!

Dying at the age of sixty-three is a natural matter, rationally and legally, like dying at any other age.

Umar said: "Do you envy me for the leadership? By God, I wish I could escape from it without gain or loss! Get up and consult among yourselves, appoint a man from among you as your leader, and whoever opposes him, strike his head!"

He said: They got up while Abdullah ibn Umar was supporting him against his chest. Abdullah [ibn Umar]

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892 - *Al-Ahad wa al-Mathani*, vol. 1, p. 115, no. 112.
893 - *Tarikh Khalifa ibn Khayyat*, p. 109.
894 - *Tabaqat al-Kubra*, Muhammad ibn Sa'd, vol. 3, p. 365.

said: "Will you appoint [a leader] while the Commander of the Faithful is alive?" Umar said: "No, let Suhayb lead the prayer for three [days], and wait for Talha and consult among yourselves and appoint a man from among you, and if he opposes you, strike his head." He said: "Go to A'isha, convey my greetings to her and say: Umar says if it does not harm you or constrain you, I would love to be buried with my two companions. But if it harms you or constrains you, then by my life, there are buried in this *Baqi'* [cemetery] companions of the Messenger of God (s.a.w.) and Mothers of the Believers who are better than Umar."[895] The messenger came to her and she said: "That does not harm or constrain me." He said: "Then bury me with them both."[896]

In our days and in previous times, there have always been people more "Umarist" than Umar himself. For Umar says: "By my life, there are buried in this *Baqi'* [cemetery] companions of the Messenger of God (s.a.w.) and Mothers of the Believers who are better than Umar." But they say: "[He is] the best of creation after the Messenger of God (s.a.w.) and Abu Bakr." Umar says about himself "Woe to

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895 - "In this Baqi' are buried the Companions of the Messenger of God (s.a.w.) and the Mothers of the Believers who are better than Umar"! This is Umar's view on the issue of preference, as he considers those buried in Baqi' to be better than him, and this is a binding argument.
896 - *The Musannaf of Ibn Abi Shaybah*, vol. 7, p. 440.

Umar, and woe to his mother if God does not forgive him," but the proponents of the fabricated hadith of the ten [promised paradise] belie him and assure him of paradise. And do not miss what Umar was aiming at by preferring A'isha bint Abi Bakr over all the wives of the Prophet (s.a.w.), for it was an investment by an expert. Umar was paving the way to be buried in the chamber of the Prophet (s.a.w.) with the permission of A'isha, and this is another proof against him and A'isha, because they claimed that the Prophet (s.a.w.) cannot be inherited from. So how did the chamber become the property of A'isha then?! If it was a gift from the Messenger of God (s.a.w.), then the gift to Fatima (a.s.) takes precedence. And if it was by inheritance, then there is no discussion after their saying "He cannot be inherited from."

Reports say: Al-Hasan said - and Umar's actions at his death and his fear of his Lord were mentioned to him - so he said: This is how the believer combines goodness and compassion, while the hypocrite combines wrongdoing and deception. By God, I have not found in the past nor in what remains any servant who increased in goodness except that he increased in fear and compassion from Him. And I have not found in the past nor in what remains any

servant who increased in wrongdoing except that he increased in deception.

From Abd al-Rahman ibn Yasar who said: I witnessed the death of Umar and the sun eclipsed that day[897].

From a scientific perspective, astronomers can prove or disprove the occurrence of an eclipse on the day corresponding to Umar's death, whether they consider in that the end of Dhu al-Hijjah of the year 23 or the beginning of Muharram of the year 24. And no one mentioned that the sun eclipsed at the death of the Prophet (s.a.w.). This is from one aspect.

And from a second aspect, assuming the occurrence of the eclipse on the day of Umar's death, that does not benefit anything because the authentic hadiths testify to the establishment of a hadith of the Prophet (s.a.w.) in which he negated that the sun and moon eclipse for the life or death of anyone. And the text of the hadith is: "Indeed, the sun and the moon do not eclipse for the death of anyone nor for his life. So when you see [an eclipse], pray and supplicate to God."[898]

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897 - Al-Mu'jam al-Kabir, al-Tabarani, vol1p71 no.79.

898 - Sahih al-Bukhari, (1, 354) Dar Ibn Kathir, al-Yamamah – Beirut, third edition, 1407 – 1987, edited by: Dr. Mustafa Dib al-Bugha, Professor of Hadith and its Sciences at the Faculty of Sharia - University of Damascus and *Sahih Muslim* (2, 622) Dar Ihya al-Turath al-Arabi – Beirut, edited by: Muhammad Fuad Abd al-Baqi, and *al-Sunan al-Kubra* edited by: Muhammad Abd al-Qadir Ata (3, 320) Maktabat Dar al-Baz - Mecca, 1414 – 1994 and *al-Sunan al-Kubra* by al-Nasa'i (2, 332) verified and

Ka'b al-Ahbar tried to give a religious color to the killing of Umar, and he often laughed at the Muslims. Shaddad ibn Aws narrated from Ka'b, who said: "There was a king among the Children of Israel, whenever we mentioned him we mentioned Umar, and whenever we mentioned Umar we mentioned him[!] Next to him was a prophet who received revelation. God revealed to the prophet to tell him: Make your covenant and write your will, for you will die in three days.' The prophet (s) informed him of that. On the third day, he fell between the wall and the bed. Then he came to his Lord and said: O God, if You know that I was just in judgment, and when matters differed I followed Your desire, and I was such-and-such, then increase my life so that my child may grow up and my nation may prosper.' God revealed to the prophet that he had said such-and-such, and he had spoken the truth, and He had increased his life by fifteen years, in which his child would grow up

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extracted its hadiths: Hasan Abd al-Mun'im Shalabi, supervised by: Shu'ayb al-Arna'ut, introduced by: Abdullah ibn Abd al-Muhsin al-Turki, Publisher: Mu'assasat al-Risala – Beirut, first edition, 1421 AH - 2001 CE and *Sunan Abi Dawud* (1, 458) Dar al-Kitab al-Arabi - Beirut, and *al-Sunan al-Kubra* by al-Bayhaqi (3, 320) Maktabat Dar al-Baz - Mecca, 1414 - 1994, edited by: Muhammad Abd al-Qadir Ata and *Sahih Ibn Khuzaymah* (2, 309) Editor: Dr. Muhammad Mustafa al-A'zami, Publisher: al-Maktab al-Islami – Beirut and *Musnad Ahmad* (30, 114) Editor: Shu'ayb al-Arna'ut - Adil Murshid, and others, Supervision: Dr. Abdullah ibn Abd al-Muhsin al-Turki, Publisher: Mu'assasat al-Risala, first edition, 1421 AH - 2001 CE and *Sahih Ibn Khuzaymah* (1, 673) verified, commented on, extracted its hadiths and introduced by: Dr. Muhammad Mustafa al-A'zami, Publisher: al-Maktab al-Islami, third edition, 1424 AH - 2003 CE and *Majma' al-Zawa'id wa Manba' al-Fawa'id* (2, 445) and Dar al-Fikr, Beirut - 1412 AH

and his nation would prosper. When Umar was stabbed, Ka'b said: If Umar asks his Lord, God will keep him alive.' Umar was informed of that, so he said: O God, take me to You, neither helpless nor blameworthy.'"[899]

This is the speech of Ka'b. As for the physician, he said to Umar: "I do not think you will live until evening, so do what you have to do." Umar ibn al-Khattab was more knowledgeable of Ka'b's words than those who transmitted the speech. He is the one who said to him on the day of Bayt al-Maqdis: "You have been mixed with Judaism." As long as Ka'b narrates that "There was a king among the Children of Israel, whenever we mentioned him we mentioned Umar, and whenever we mentioned Umar we mentioned him"[!], then why did he not name him?

Abu Ishaq narrated from Amr ibn Maymun who said: I was in the second row when Umar came intending to pray. Abu Lu'lu'a, the slave of Al-Mughira ibn Shu'ba, approached him and spoke to Umar briefly, then left him. Then he spoke to him again and left him, then spoke to him again and left him[900], then he stabbed him. He ('Amr ibn Maymun) said: I saw Umar saying with his hand like this, "Seize the dog, he has killed me." The people were in

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899 - *Tarikh Madinat Dimashq*, Ibn Asakir, vol. 44, p. 420.
900 - What did Umar say to Abu Lu'lu'a and what did Abu Lu'lu'a say to Umar?

commotion. He said: Thirteen men went out, of whom six or seven died, and the people were in commotion, some against others. A man came from behind him and embraced him. Someone said, "The prayer, O servants of God, the sun has risen!" The people pushed forward, and they pushed Abd al-Rahman ibn Awf and he led them in prayer with the two shortest surahs in the Qur'an: *Idha Ja'a Nasr Allah* (Surat al-Nasr) and *Inna A'taynaka al-Kawthar* (Surat al-Kawthar)[901].

The doctor said to Umar: "I do not think you will last until evening, so do what you have to do." He said: "O Abdullah ibn Umar, bring me the document. If God wanted what is in it to be carried out, He would have done so." Abdullah said: "I will erase it for you." He said: "No, no one should erase it except me." So Umar erased it with his own hand, and in it was the share of the grandfather[902]! He said: "Call for me Ali, Uthman, Talha, Al-Zubayr, Abd Al-Rahman ibn Awf and Sa'd." So they were called, but he did not speak to any of them except Ali and Uthman. He said: "O Ali, these people may recognize your kinship to the Messenger of God (s.a.w.) and what God has given you of understanding (*fiqh*) and knowledge. If they put you in

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901 - *Musnad al-Harith*, (Additions of al-Haythami), vol. 2, p. 622 under no. 594.
902 - It seems that the obligation of the grandfather according to Umar ibn al-Khattab was one of the most important issues related to state security.

charge of this matter, then fear God in it[903]. Part of it is in the Sahih[904].

It is unlikely that the share of the grandfather is what Umar erased from the tablet, and it is unsound that this subsidiary issue would be the most important issue to him when he was certain of departing from this world. At the same time, I find it unlikely that what was written on the tablet before its erasure would reach us, considering that the culture of authority has been cautious in transmission, using the most precise microscope and the sharpest scissors, so nothing reaches us except what the rulers have approved to reach us.

Reports say: And Umar used to be comforted by the words of Ibn Abbas. He said: "Repeat." So he repeated it to him. He said: "Based on what you are saying, if I had the riches of the earth, I would ransom myself with it from the terror of the place of ascent." Ibn Hibban reported it from Abu Ya'la in full, and its origin is in the Sahih with a little of this context, and most of it is not in it[905].

The question remains: How can a man promised Paradise on the tongue of one who does not speak from desire say these words, if his being promised that is authentic? Is he

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903 - Musnad al-Harith, (Additions of al-Haythami), vol. 2, p. 622 under no. 594.
904 - Musnad al-Harith, (Additions of al-Haythami), vol. 2, p. 622 under no. 594.
905 - Al-Matalib al-'Aliya, Ibn Hajar al-'Asqalani, vol. 15, p. 783.

believing the Prophet in what he promised him or is he denying him and rejecting him?

According to Ibn Hibban: Umar died at the age of sixty-five[906].

Mubarak ibn Fudalah added: Umar thought that he had a sin towards the people that he was unaware of, so he called Ibn Abbas, whom he loved and kept close to him, and said: "I would like you to find out if this was from a group of people." So he went out, and he did not pass by any group of people except that they were weeping as if they had lost their firstborn children[907].

He says "as if they had lost their firstborn"! While their elders testify against him that he was "harsh and severe"! And al-Sha'bi says: "Umar did not die until the Quraysh were fed up with him[908]!"

Al-Tabari said […]: The next day, Ka'b al-Ahbar came to him and said: "O Commander of the Believers, make a will for you will die in three days!" He said: "And how do you

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906 - Al-Thiqat, Ibn Hibban, vol. 2, p. 241.
907 - Fath al-Bari, Ibn Hajar, vol. 7, p. 64.
908 - Al-Kamil fi al-Tarikh, (2,546) Dar al-Kitab al-'Arabi, Beirut, 1st edition, 1417 AH, 1997 CE and *Al-Muhadarat wa al-Muhawarat*, Al-Suyuti, (p. 314) Dar al-Gharb al-Islami, Beirut 1424 AH and *Tarikh al-Tabari = Tarikh al-Rusul wa al-Muluk*, and the continuation of *Tarikh al-Tabari* (4,397) Dar al-Turath, Beirut 2nd edition - 1387 AH and *Mir'at al-Zaman fi Tawarikh al-A'yan*, Sibt ibn al-Jawzi, (6,66) Dar al-Risala al-'Alamiyya, Damascus,, 1st edition, 1434 AH - 2013 CE and *Kanz al-'Ummal fi Sunan al-Aqwal wa al-Af'al*, Al-Muttaqi al-Hindi, (14,76) Mu'assasat al-Risala 5th edition, 1401 AH, 1981 CE and *Tarikh Dimashq*, Ibn Asakir, (39,302).

know?" He said: "I find it in the Book of God Almighty, the Torah"[909]! Umar said: "By God, do you really find Umar ibn al-Khattab in the Torah?!" He said: "O God, no, but I find your description and your appearance, and that your time has ended!" He said, and Umar did not feel any pain or discomfort; then when it was the next day, Ka'b came to him and said: "O Commander of the Believers, one day has passed and two days remain!" Then he came to him the day after and said: "Two days have passed and one day and night remain, which is until its morning."

This is Ka'b al-Ahbar deceiving Umar who cannot be deceived; what kind of Torah is this that contains the description of Ibn al-Khattab and specifies the day of his killing as Ka'b claims?! Yes, there is the name and description of the Prophet in the Torah, and Ka'b al-Ahbar remained a disbeliever in him until he died, as indicated by the saying of Abu Dharr to him: "By God, Judaism has not left your heart." And if Ka'b had embraced Islam, then why does he remain attached to the Torah in which the Qur'an has testified to the establishment of distortion. Then marvel at his knowledge of what even Gabriel is not aware of, "Indeed, God has knowledge of the Hour and sends down

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909 -To this level reached Ka'b al-Ahbar's disdain for the Muslims, he finds in the book the day of Umar's death! Is it a heavenly book or a death register? God knows best. And Ka'b also knows.

the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, God is Knowing and Acquainted"[910]. But Ka'b al-Ahbar knows exactly and in detail when Umar ibn al-Khattab will die, counts the days for him, and claims that this is in the Torah! Could it be that Ka'b al-Ahbar was involved, or at least aware of the conspiracy to kill Umar, which has remained a mystery that baffles the minds of the intelligent to this day?!

Umar said [to Abdullah]: Go to the Mother of the Believers A'isha and say: Umar seeks permission to be buried with his two companions. So he went to her and she said: I wanted it - meaning the place - for myself, but today I prefer it for him over myself. He said: Abdullah came and said: She has given you permission; so he praised God[911].

He seeks permission from A'isha regarding a house she does not own, and he storms the house owned by Fatima, and no historian or hadith narrator points to that, because

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910 - Luqman: 34.

911 - Sahih al-Bukhari, vol.1 p.469, vol.3 p.1355, vol.3 p.1356, *Sahih Ibn Hibban*, vol.15 p.352, vol.15 p.353, vol.15 p.354, *al-Jam' bayn al-Sahihayn* vol.1 p.128, vol.1 p.129, *Sunan al-Bayhaqi al-Kubra* vol.4 p.58, *Musannaf Ibn Abi Shayba* vol.3 p.34, vol.7 p.435, vol.7 p.436, *Kanz al-'Ummal* vol.5 p.289, *Fath al-Bari* vol.3 p.258, *Umdat al-Qari*, vol.8 p.228, vol.16 p.209, *Tarikh Madinat Dimashq*, vol.44 p.416, *al-Tabaqat al-Kubra*, vol.3 p.338, *Sharh al-'Aqida al-Tahawiyya*, vol.1 p.542, *Minhaj al-Sunna al-Nabawiyya*, vol.6 p.12, *al-Intisar fi al-Radd ala al-Mu'tazila al-Qadariyya al-Ashrar*, vol.3 p.879, *al-Muntazam*, vol.4 p.330, *Tarikh al-Islam*, vol.3 p.279, *Sifat al-Safwa* vol.1 p.290, *Tarikh al-Khulafa'* vol.1 p.135.

the culture of the throne has the first and last word, and because the ruler "is not questioned about what he does"!

Reports say:… Umar said: By God, despite what they say, I wish I had come out of it even, with nothing against me or for me, and that the companionship of the Messenger of God (s.a.w.) has been secured for me[912].

Umar said: "By God, according to what you are saying, if I had gold equal to the earth, I would ransom myself with it today from the terror of the rising. I have made it a consultation among six." And Ibn al-Muqri' said: "Among six: Uthman, Ali, Talha ibn Ubayd Allah, al-Zubayr ibn al-'Awwam, Abd al-Rahman ibn Awf, and Sa'd ibn Abi Waqqas[913]."

Umar ibn al-Khattab is saying "I have made it" as if he is talking about something he owns! Is it not strange that he speaks in this way when he has been stabbed and is certain of death, while the Messenger of God (s.a.w.) was prevented from writing his final will on the pretext that he was "delirious"? Who is more likely to be delirious - one who has been stabbed and whose blood is flowing from his wound, or one whose body is sound?

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912 - This means that Umar ibn al-Khattab was not certain that the companionship of the Messenger of God (s.a.w.) had been secured for him, and these are his own words, and it is permissible for rational people to acknowledge their own shortcomings.

913 - *Tarikh Madinat Dimashq*, Ibn Asakir, vol. 44 p. 411.

And from Ibn Abbas who said: I entered upon Umar when he was stabbed and I said: "Rejoice, O Commander of the Faithful, for by God, God has civilized the cities through you, expanded sustenance through you, and made the truth manifest through you!" Umar said: "Before it or after it?" I said: "After it and before it." He said: "By God, I wish I could escape from it with neither reward nor burden."[914]

The first thing to note about this speech is that it resembles the words of a traditional historian! It contains lies that are not hidden from the discerning. When did God strengthen Islam through Umar by his fleeing in Uhud, leaping like a deer? Or by his fleeing on the day of Khaybar, making them cowardly and them making him cowardly? Or by his fleeing in Hunayn? Or by his cowardice and weakness on the day of the Confederates? Then, if the man was among the ten given glad tidings of Paradise by the tongue of the Prophet (s.a.w.) as they claim, and "God does not fail in His promise", and "God does not break His promise", and "God does not let the reward of the doers of good be lost", then why all this doubt and despair? And why does he wish that he had the expanse of the earth and could exit from it barely sufficing?!

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914 - *Tarikh Madinat Dimashq*, Ibn Asakir, vol. 44 p. 423.

To those who are even more Umarite than Umar himself As for their saying "You were not absent from any battle that the Messenger of God attended against the polytheists, from the day of such-and-such and the day of such-and-such", Umar was on the reserve bench, noting his speed in fleeing if the side of the Muslims weakened. As for their saying "Then the Messenger of God passed away while being pleased with you", it is refuted by the fact that he was among those whom he (s.a.w.) expelled when he said "Get up and leave me", and it is not established that he was pleased with them after that. Fatima (a.s.) died angry with him, and the Prophet (s.a.w.) said: "Indeed God is pleased with her pleasure and angry with her anger." As for their saying "You assisted the Caliph after him upon the way of the Messenger of God", it is not correct. If the way of Saqifa was upon the way of the Messenger of God (s.a.w.), Ali and Fatima (a.s.) would not have objected to it. Fatima (a.s.) will testify against him, and on that day he will not be a ruler. Al-Zahra (a.s.) will present an oppression that will make Adam, Noah, Abraham, the family of Abraham, the family of Jacob, the messengers We have related to you, and messengers We have not related to you weep on the Day of Resurrection! As for their saying "Then the Caliph died while being pleased with you", it is said: What is the value

of one who has incurred wrath being pleased with one who has incurred wrath?! As for their saying "God made the cities prosperous through you, collected wealth through you, repelled the enemy through you, and through you God brought expansion in their religion and provision to every household", And there entered upon the household of Prophethood that which causes hearts to burst and livers to be torn apart.

It is not right for a Muslim to classify himself among those who "love to be praised for what they have not done." The man was in Medina - and how easy it is to stay in Medina - while the men were embracing swords and spears. In doing so, he was going against the Messenger of God (s.a.w.) who always led the army in the major battles. Then look at what he said to them when they told him, "Then he sealed martyrdom for you! Congratulations to you!" He replied, "By God, the deceived one is the one you are deceiving." How similar are the words of al-Hasan al-Basri to the words of the preachers of the sultans, and he was one of them!

It was narrated from al-Saqr ibn Abdullah, from Urwa, from A'isha, who said: The jinn wept for Umar three days before he died, saying:

After a slain one in Medina, the earth began to shake for him, the trees in the markets.

May God reward well the commander and bless the hand of God in that torn skin.

So who can strive or ride the wings of an ostrich to attain what you offered yesterday, you precede.

I accomplished matters and then departed after them … with calamities in their sleeves that had not yet opened

I did not fear that his death would be … by my hands, Sabanti[915], green-eyed and downcast[916]

And (Ibn Sa'd) reported from Shaddad ibn Aws from Ka'b that there was among the Children of Israel

Ibn Hajar al-'Asqalani said: I say that what he deemed authentic regarding his age is questionable. Even if it is established in *Sahih* from the hadith of Jarir from Mu'awiya that Umar was killed at the age of sixty-three, it is contradicted by what is more apparent than it. I saw in the reports of Basra by Umar ibn Shabba, he said Abu Asim told us, Hanzala ibn Abi Sufyan told us, I heard Salim ibn Abdullah narrating from Ibn Umar, he said I heard him a year before his death saying: "I am fifty-seven or fifty-eight years old, and gray hair came to me from my maternal

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915 - al-Sabanti: The bold one, or it is said the tiger [*Jamharat al-Lugha*, vol. 1 p. 127, vol.1 p.415, *al-Mukhassas*, vol.2 p.163, *al-Nihaya fi Gharib al-Athar*, vol. 2 p. 848,

916 - *Usud al-Ghaba*, Ibn al-Athir vol. 4 p. 73.

uncles, Banu al-Mughira." Based on this, on the day he died he was fifty-eight or fifty-nine years old. This chain of narration is on the condition of *Sahih* and it outweighs the first one because it is from Umar himself, and he knows himself better than others, and because it is from his family, and a man's family has more precise knowledge of his affairs than others.[917]

In this last statement there is an argument against Ibn Hajar and the followers of his school that is difficult for them to evade. For if a man's family has more precise knowledge of his affairs than others, then how did those other than the family of the Messenger of God (s.a.w.) become more knowledgeable of his affairs than them?!

Conclusion

These were the reports, attributes, and sayings of Umar ibn al-Khattab as mentioned by his loyalists and followers, which they wrote willingly and without coercion, so it is evidence against them. They have exhausted themselves in attempts to justify and excuse him, to the point that they gave Umar what they did not give to the Messenger of God (s.a.w.). While they are strict in refuting anyone who claims the infallibility of the Messenger of God (s.a.w.), they have an openness and broadmindedness for anyone who says

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917 - Tahdhib al-Tahdhib, Ibn Hajar, vol.7 p.386.

that Umar ibn al-Khattab was almost a prophet, despite the fact that this trivializes the religion and exalts the status of the *Jahiliyya* (pre-Islamic era), because Umar ibn al-Khattab lived in the *Jahiliyya* longer than he lived in Islam, and the features of the *Jahiliyya* remained evident in his speech and behavior until he departed from this world.

What I see as important in what has been narrated about Umar ibn al-Khattab is what relates to human rights, whether for a Muslim or others. It has been proven to me that Umar ibn al-Khattab did not give the slightest consideration to human rights, and it has also been proven to me that the statement "Since when have you enslaved the people…" attributed to him is belied by his words and actions.

By human rights, I mean what is stated in the words of God Almighty: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference."[918] There is no contesting the judgment and command of God Almighty, as He has no partner or rival. However, the culture of the throne, which to this day continues to inflict various types of harm and humiliation upon Muslims in

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918 - Al-Isra': 70.

their souls, minds and religion, insists on placing the words of Quraysh above the words of God Almighty, the taste of Quraysh above the wisdom of God Almighty, and the harshness of Quraysh above the mercy and kindness of God Almighty towards His servants.

I would not be surprised if whoever reads these lines accuses me of harshness in judging Umar or being sensitive towards him, and I do not blame one who does so as I know the reason. There is a big difference between one who acts out of the core of freedom of belief in judging things and taking stances, and one who lives in the warmth of what the predecessors have woven, thinking that this is the sound path to Paradise.

If I truly believe in the veracity of everything in the Holy Qur'an, and that falsehood cannot approach it from before it or from behind it, then I should embody that belief when judging things and taking a stance on events in light of His saying: "O you who have believed, be persistently standing firm for God, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear God; indeed, God is Acquainted with what you do." (5:8) How far our written heritage is from adhering to this noble verse. When did God Almighty say: I have made the generation of the

Companions spoiled, after He said "Indeed, the most noble of you in the sight of God is the most righteous of you" (49:13)? When did God Almighty say: Those who spent a large part of their lives in polytheism (*shirk*) are better to Me than the rest of My creation because they were contemporaries of the Prophet I sent to them, after He said "Indeed, the polytheists are unclean" (9:28)? When did God Almighty say: I have permitted the elders of Quraysh to gather and appoint one of them to be My deputy upon My earth and control My servants in My name? When was this?

Our written heritage contributes - according to my understanding - to creating deviant mentalities that rebel against Islam in the name of freedom, and turn into means of destruction in the hands of the enemies of Islam. It also contributes to taming mentalities that could turn into constructive intellectual energies, confronting rebellion and terrorism with good wisdom, and putting things in their proper place. There is no exaggeration in this statement because it is based on contemplating the words of the Prophet (s.a.w.) and the Imams from his progeny, whom God Almighty made equal to the Noble Book. The proof of that is the conduct (*sira*) of the Prophet (s.a.w.) and the Imams after him, for it was a conduct of mercy and

kindness whose features remained across the centuries illuminating the path for the wayfarers. The opposing conduct was the furthest thing in brutality, barbarity and bloodiness, and this is by the testimony of more than one witness from its people.

If we were fair to our predecessors, they would not have recorded decisions in our name related to a time they will not be part of, for in what they have done there is a transgression against the rights of generations. Perhaps the appropriate phrase to describe our written heritage is that it is a heritage of intellectual guardianship. It is enough for a man to see the Messenger of God (s.a.w.), hear his voice, and walk in his company for days or years in order to be above the Shari'a, above the truth, and above every logic that comes to the human mind. And that observer of the Prophet (s.a.w.) finds enlisted soldiers defending his mistakes and misdeeds in the name of God, the Messenger, Islam, and the Qur'an! And woe to anyone who dares to be Qur'anic in judging things, then woe to him from those soldiers.

Our intellectual heritage sadly says of a man over sixty who exposes his private parts between two great armies: He is a genius! And it says of a man nearing sixty who compares himself to a deer when fleeing that he is a genius! And it

says of a man who breaks promises, violates covenants, and explicitly belittles the person of the Messenger of God (s.a.w.) that he is forbearing! And it says of a man who surrendered to the lust of his private parts until he surpassed beasts that he is chivalrous.

It was hatred towards Ali (a.s.) made the fleeing courageous, the one exposing his private parts a genius, the treacherous forbearing, the adulterer chivalrous, and the foolish wise. All of that is for a simple reason, superficial in appearance but profound in essence, which is that our written heritage was written by hands that hate Ali (a.s.), and blessed by palaces that hate Ali (a.s.). So the ruler and the scholar came together over the carcass, in a religion that explicitly curses the liars.

In our times as well, millions of dollars are spent on hatred towards Ali (a.s.) and PhD and Master's theses are distributed to pseudo-researchers who disparage Ali (a.s.) and his household and try to elevate the status of his opponents. Time will suffice to reveal the truth to distinguish between those who served Islam and those who used Islam for their own ends. While awaiting that, researchers must listen to the voices of their consciences, overcome inherited obstacles, and listen to those who disagree with them, because deep down they know that

Umar ibn al-Khattab was not a prophet, nor the successor of a prophet. Rather, the Saqifa incident made him into what it made him, just as they know that most of what Muslims are exposed to today are the effects of Saqifa and the Saqifa group. It is not right in the view of a reasonable person that generations should continue to pay the price for the mistakes of predecessors. "And say, Work, for God will see your deeds, and [so will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."[919]

The book is done

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919 - The Holy Quran 9:105.

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